

Text 1-4 of the Collection Awang (ab1-4 for short) consists of four texts collected in one manuscript. The manuscript is undated. It originates from the principality of Tam bha (present day Dang ba Township in 'Bar khams (Maerkang) County, Rnga ba (Aba) Prefecture). The texts are written in the local dialect of Tam bha.

The first text (ab1-4, pp 1-7) is a speech for use at a bsangs or smoke offering.

The second text (ab1-4, pp 8-25) is a wedding speech.

The third text (ab1-4, pp 26-38) concerns the main gnas ri or holy mountain of the principality of Tam bha (Dang ba).

The fourth text (ab1-4, pp 39-43) gives an overview of a number of gnas ri (holy mountains) and the earth lords or mountain gods that dwell on them.

The volume was collected in the 1980s by Professor Ngag dbang Tshul khriims of South West University for Nationalities in Chengdu. The owner of the original manuscript, Pad ma, belonged to a family that traditionally served the royal house of Tam bha as narrators and speech makers.

The original version of ab1-4 is damaged, with the last page (p 43) missing entirely. Pad ma recited the missing words (including the last page) from memory, while Professor Ngag dbang took notes. A photocopy of the manuscript was scanned into the computer in Chengdu in 2005, excluding professor Ngag dbang's handwritten notes for page 43.

The page numbers of the scans agree with the numbering of the pages in the transcribed version of the text, available at www.gyalrong.latse.org

Collection Awang, text 9 scans introduction

Text 9 of the collection Awang (ab9 for short) is a hearth speech from the old principality of Dam pa (present day Dangba Township in Maerkang County, Aba Prefecture Sichuan). This hearth speech was narrated yearly at the Rgyal rong New Year celebrations at the court of Dam pa. The text contains a creation account, myths of origin, and several rituals.

Professor Awang collected this text in the 1980's. The owner would not part with the original, not even for photocopying. So Professor Awang had the text hand copied. In 2004 the hand copied text was scanned into the computer. The notes in red and blue are the editor's remarks. A title page with no relevance for the text has not been scanned. The scan numbers coincide with the page numbers of the transcribed texts of the Collection Awang, not with the page numbering of the original. The collection can be accessed at www.gyalrong.lafse.org

इ प्रीतिप्रो श्रीराम। गीतों ४६५ भाग पत्रां मे। (प्रीतिप्रो ४६५) १२१

॥ २१ ॥ गजनी दाम नद्री (२) ~~॥ २२ ॥~~ श्रीमद्गुरुदेवकी कृपा ॥ २१ ॥

५२५. अमृतोद्रीणीः सप्तोद्रीणीः त्रयोद्रीणीः ॥ १०३५॥ ५२६

ॐ श्री गणेशाय नमः ॥ श्री गुरुभ्यो नमः ॥ श्री गुरुदेवे नमः ॥

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ॐ नमो भगवते वासुदेवाय

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ਅਮਰਕੋਟ (ਪ੍ਰਾ) ਪ੍ਰਿੰਸੀਪਲੀ ਕਮਿਸ਼ਨਰ ਅਤੇ ਪ੍ਰਿੰਸੀਪਲੀ ਕਮਿਸ਼ਨਰੀ

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श्रीगणेशाय नमः । श्रीगुरुभ्यो नमः । श्रीपुत्राय नमः । श्रीपुत्राय नमः । श्रीपुत्राय नमः ।

१॥ ॐ नमो भगवते वासुदेवाय ॥
 २॥ श्रीकृष्णाय नमः ॥
 ३॥ कृष्णार्जुनसंवादे ॥
 ४॥ अर्जुन उवाच ॥
 ५॥ द्रुपद उवाच ॥
 ६॥ धर्मक्षेत्रे कुरुक्षेत्रे
 ७॥ समवेता युयुत्सवाः
 ८॥ मामका पांडवयोश्च
 ९॥ सर्वशिरा इष्यते ॥
 १०॥ तस्मात्तु मे गुरुर्वाक्यं शृणु ॥
 ११॥

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Handwritten text at the top of the page, possibly a title or header.

Handwritten text in the first section, featuring a diamond-shaped symbol (◊) in the upper right. The text is written in a cursive script.

Handwritten text in the second section, separated from the first by a horizontal line. The script continues in a similar cursive style.

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ॐ नमो भगवते वासुदेवाय

इत्युक्तं नारायणं गच्छेत्तु यः प्रभुं सदा भजति ॥
प्रभुः सदा भजति यः प्रभुं सदा भजति ॥

ॐ नमो भगवते वासुदेवाय ॥ इत्युक्तं नारायणं गच्छेत्तु यः प्रभुं सदा भजति ॥
प्रभुः सदा भजति यः प्रभुं सदा भजति ॥ ॐ नमो भगवते वासुदेवाय ॥
इत्युक्तं नारायणं गच्छेत्तु यः प्रभुं सदा भजति ॥ प्रभुः सदा भजति यः प्रभुं सदा भजति ॥
ॐ नमो भगवते वासुदेवाय ॥ इत्युक्तं नारायणं गच्छेत्तु यः प्रभुं सदा भजति ॥
प्रभुः सदा भजति यः प्रभुं सदा भजति ॥ ॐ नमो भगवते वासुदेवाय ॥
इत्युक्तं नारायणं गच्छेत्तु यः प्रभुं सदा भजति ॥ प्रभुः सदा भजति यः प्रभुं सदा भजति ॥
ॐ नमो भगवते वासुदेवाय ॥ इत्युक्तं नारायणं गच्छेत्तु यः प्रभुं सदा भजति ॥
प्रभुः सदा भजति यः प्रभुं सदा भजति ॥ ॐ नमो भगवते वासुदेवाय ॥

Handwritten text at the top of the page, possibly a title or header.

Handwritten text in the first section, consisting of several lines of script.

Handwritten text in the second section, continuing the script from the first section.

Very little is known about text 5 of the collection Awang (ab5 for short). The text was collected in the 1980's by Professor Ngag dbang Tshul khrims of South West University for Nationalities in Chengdu. However, he can not remember now who lent him the original, or when, or where. It is unclear in which dialect the text is written, though it is clearly in Rgyal rong.

Ab5 is a description of the world (a creation account of how the world came into being) with its different categories of beings

The original manuscript was photocopied and then scanned into the computer. The scans include the front page of the manuscript, with the page number abs5.0. The page numbers of the scans agree with the numbers of the pages in the transcribed manuscript, as available on www.gyalrong.latse.org

Text 10 of the collection Awang (ab10 for short) is a text about the origins of the world and its peoples. The text is from the old principality of Dam pa, present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan.

Professor Awang collected the text in the 1980s. The text was photocopied, transcribed and typed into the computer in 2004. Some pages in the manuscript were written on smaller size paper, as if the page had been ripped. But the text is coherent; apparently the page got torn before the author wrote his text.

In 2004, the text was scanned into the computer. Because of the awkward size of the paper the pages had to be scanned in halves. For page one there is a left half (ab10s.1a) and a right half (ab10s.1b). All other pages were scanned as doubles (pages 2,3; pages 4,5, etc.) There is a title page, page 11, but the writing is so unclear that this page has been left out of the transcribed edition of ab10. However, Page 11 is part of the scanned version of ab10.

The transcribed version of ab10 can be consulted at www.gyalrong.latse.org

世界各國之



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১৪৮০ খ্রিঃাব্দে কলকাতা নগর পালিকা দ্বারা প্রদত্ত নথিতে উক্ত স্থানের নামের পরিবর্তন
 করা হইয়াছে। ইহা দেখিয়া মনে হয় যে ঐ সময়কার নথিতে এই নামের লিপ্যন্তর
 করা হইয়াছিল। কিন্তু এখনও পর্যন্ত কোনও নথিতে এই নামের পরিবর্তনের কথা
 পাওয়া যায় না। সুতরাং এখানেও নামের পরিবর্তন ঘটিয়াছিল কিনা তাহা
 জানা যায় না। তবে এখানকার নামের পরিবর্তনের কথা শুধু এই নথিতে
 উল্লেখ আছে। অন্যত্র কোথাও উল্লেখ নাই।

[illegible]

[illegible]

சிவசுந்தரி கந்தசுந்தரி பரிசு வந்திருக்கிறாள். அந்த சிவசுந்தரி கந்தசுந்தரி
கந்தசுந்தரி பரிசு வந்திருக்கிறாள். அந்த சிவசுந்தரி கந்தசுந்தரி
சிவசுந்தரி கந்தசுந்தரி பரிசு வந்திருக்கிறாள். அந்த சிவசுந்தரி கந்தசுந்தரி
கந்தசுந்தரி பரிசு வந்திருக்கிறாள். அந்த சிவசுந்தரி கந்தசுந்தரி
சிவசுந்தரி கந்தசுந்தரி பரிசு வந்திருக்கிறாள். அந்த சிவசுந்தரி கந்தசுந்தரி
கந்தசுந்தரி பரிசு வந்திருக்கிறாள். அந்த சிவசுந்தரி கந்தசுந்தரி

१. कश्चिन्मन्त्रोऽस्मिन् विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ १ ॥
 २. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ २ ॥
 ३. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ३ ॥
 ४. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ४ ॥
 ५. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ५ ॥
 ६. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ६ ॥
 ७. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ७ ॥
 ८. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ८ ॥
 ९. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ ९ ॥
 १०. अथ विष्णुसंज्ञितोऽस्ति यः पठेत् स विष्णुः स्यात् ॥ १० ॥

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३ ~ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥
 ४ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥
 ५ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥
 ६ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥
 ७ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥
 ८ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥
 ९ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥ अथ विष्णुः कथं कथं ॥ १०० ॥

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णार्जुनसंवादे ॥ २ ॥
 अथ श्रीकृष्ण उवाच ॥ ३ ॥
 द्रुपद उवाच ॥ ४ ॥
 अथ श्रीकृष्ण उवाच ॥ ५ ॥
 अथ श्रीकृष्ण उवाच ॥ ६ ॥
 अथ श्रीकृष्ण उवाच ॥ ७ ॥
 अथ श्रीकृष्ण उवाच ॥ ८ ॥
 अथ श्रीकृष्ण उवाच ॥ ९ ॥
 अथ श्रीकृष्ण उवाच ॥ १० ॥

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Collection Awang, text 6 scan introduction

Text 6 of the collection Awang (ab6 for short) comes from Dam pa (present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan Province), one of the traditional Rgyalrong principalities.

The text is a hearth speech praising A mye Sgo ldo and extolling the greatness of the Dam pa *tusi*, traditionally narrated at the Rgyal rong New Year.

The text was collected by Professor Awang of Chengdu in the 1980's, photocopied, transcribed and typed. The original text is quite deteriorated, with parts of some pages missing. Professor Awang photocopied the original and then wrote in the missing words with the help of Pad ma, a descendant of the Dam pa *tusi*'s speechmaker. In some places however, the words added later seem not to match the text. Also, Professor Awang made editorial notes in the text in a number of places. This more or less "complete" version was then scanned into the computer. Page 19, the last page of the text, is missing from the original. The page with Professor Awang's handwritten notes for page 19 has not been scanned.

The numbers of the scans coordinate with the page numbers of the transcribed and typed version of the text as available on www.gyalronglatse.org

Text 11 of the collection Awang (ab11 for short) contains directions for the choreography of a lion dance, to be performed after a ritual to ensure good fortune and on other occasions. The text gives instructions (e.g. about the clothing they should wear) for the different groups of participants (those who take part in the ritual to ensure good fortune and those who take part in the dance), and directs the movements of the dancers in the different locations where the dance is to be performed.

Professor Awang collected this text in the 1980s. The original is from the old principality of Dampa, present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan.

The text was photocopied, transcribed and typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

The text was scanned in 2004. The notes in red are the editor's remarks.

(A)

Handwritten text in a script, likely Indic, covering the main body of the document. The text is arranged in horizontal lines across two main sections separated by a horizontal line. The script is dark and appears to be a form of Devanagari or similar Indic script. The document is aged and shows signs of wear, including discoloration and some staining.

Handwritten text in a script, likely Indic, located in the left margin.

Handwritten text in a script, likely Indic, located in the left margin.

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Handwritten text in a script, likely Indic, located in the left margin.

ab6.s0002 (1653x2330x24b tiff)

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

සුභකරාජාභිෂේකාදියෙහි පළමුවන පොතෙහි

ab6.s0003 (1653x2330x24b tiff)

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ab6.s0004 (1653x2330x24b tiff)

॥ ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥

ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥

ab6.s0005 (1653x2330x24b tiff)

କାମାକ୍ଷୀଙ୍କ ପ୍ରାଣ ପ୍ରାଣେଷା ଶୁଭାକ୍ଷୟ
କନ୍ଦର୍ପପ୍ରୀତିପାତ୍ରାଂଶୁକୀଦୀତ୍ରୟାକା
ଶ୍ରୀପ୍ରସାଦୀନେତ୍ରାକନ୍ଦର୍ପପ୍ରାଣେଷାକା
ଶ୍ରୀଜନନୀଦେବୀକାକାଶୀଦୀପ୍ରାଣେଷା
କାକାଶୀଦୀଦୀପ୍ରାଣେଷାକାଶୀଦୀଦୀ
ଦୀପ୍ରାଣେଷାକାଶୀଦୀଦୀଦୀଦୀଦୀ
ଦୀପ୍ରାଣେଷାକାଶୀଦୀଦୀଦୀଦୀଦୀ

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କାକାଶୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀ
କାକାଶୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀ
କାକାଶୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀ
କାକାଶୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀ
କାକାଶୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀଦୀ

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[The text in this block is extremely faded and illegible.]

Text 7 of the collection Awang (ab7 for short) is a speech recited during the performance of a lion dance (at New Year, after Smon lam Chen mo, at the end of the performance of rituals for the *tusi* (state sponsored) etc. The speech, made by the person guiding the lion through its dance, extols the good qualities of the lion and informs the audience about the origins of the lion, it's appearance, capabilities etc.

Professor Awang of Chengdu collected this text in the 1980's. He can not remember who gave him the original, or where it came from.

The text was photocopied and then scanned into the computer. Though the text consists only of one large page, the format of the paper made scanning in two halves (abs7.1a and abs7 1b) necessary. The notes in red are editor's notes, made by Professor Awang. They are not part of the original text. The scans are transcribed in ab7, available at www.gyalronglatse.org

Text 15-18 of the collection Awang (ab15-18 for short) is a collection of four texts gathered in one volume. The book originates from Dangba; it was part of the library of the Dangba *tusi* or of the *tusi*'s speechmaker. The volume is undated. The language is the Dangba dialect.

Text 15 is a speech recited on the occasion of the opening of a new jar of wine or liquor.

Text 16 is a collection of mantras (*sngags*). Mainly this collection lists mantras and their efficacy to heal or repel different kinds of illness.

Text 17 contains the story of A mye sgo ldung, the messianic figure of Rgyalrong folklore.

Text 18 is a generic well wishing speech, which could be used at various auspicious occasions to congratulate a person with a fortunate event or circumstance.

Professor Awang collected this book in the 1980's. It was photocopied and entered in the computer in the present formatting in 2004. The transcribed text is available at www.gyalrong.latse.org

The text was scanned into the computer in 2005. The page numbers of the scans are coordinated with the page numbers of the transcribed text.

[illegible]

Collection Awang, text 9 scans introduction

Text 9 of the collection Awang (ab9 for short) is a hearth speech from the old principality of Dam pa (present day Dangba Township in Maerkang County, Aba Prefecture Sichuan) This hearth speech was narrated yearly at the Rgyal rong New Year celebrations at the court of Dam pa. The text contains a creation account, myths of origin, and several rituals.

Professor Awang collected this text in the 1980's. The owner would not part with the original, not even for photocopying. So Professor Awang had the text hand copied. In 2004 the hand copied text was scanned into the computer. The notes in red and blue are the editor's remarks. A title page with no relevance for the text has not been scanned. The scan numbers coincide with the page numbers of the transcribed texts of the Collection Awang, not with the page numbering of the original. The collection can be accessed at www.gyalrong.latse.org

Text 29 of the Collection Awang (ab29 for short) is a generic well wishing speech in Rgyalrong. Interestingly the author, Khapo Blama from the 'Barkhams monastery, has provided different options, to be used as appropriate for the occasion.

Professor Awang collected this text in the 1980's. In 2004 ab29 was photocopied and typed into the computer. Ab29 was scanned into the computer in 2005. The transcribed text is available at www.gyalrong.latse.org

The numbers of the scans coordinate with the page numbers of the transcribed text.

۱) در ابتدا

[illegible]

7. 8. (40)

[illegible]

[illegible]

[illegible]

[illegible]

၁။ ဤသို့ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၂။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၃။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၄။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၅။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၆။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၇။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၈။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၉။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌
 ၁၀။ နေထိုင်သော အခါ၌ နေထိုင်သော အခါ၌

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
नमो भगवते वासुदेवाय ॥ २ ॥
नमो भगवते वासुदेवाय ॥ ३ ॥
नमो भगवते वासुदेवाय ॥ ४ ॥
नमो भगवते वासुदेवाय ॥ ५ ॥
नमो भगवते वासुदेवाय ॥ ६ ॥
नमो भगवते वासुदेवाय ॥ ७ ॥
नमो भगवते वासुदेवाय ॥ ८ ॥
नमो भगवते वासुदेवाय ॥ ९ ॥
नमो भगवते वासुदेवाय ॥ १० ॥
नमो भगवते वासुदेवाय ॥ ११ ॥
नमो भगवते वासुदेवाय ॥ १२ ॥
नमो भगवते वासुदेवाय ॥ १३ ॥
नमो भगवते वासुदेवाय ॥ १४ ॥
नमो भगवते वासुदेवाय ॥ १५ ॥
नमो भगवते वासुदेवाय ॥ १६ ॥
नमो भगवते वासुदेवाय ॥ १७ ॥
नमो भगवते वासुदेवाय ॥ १८ ॥
नमो भगवते वासुदेवाय ॥ १९ ॥
नमो भगवते वासुदेवाय ॥ २० ॥

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged paper. The script is dense and flowing, with many ligatures and variations in letter height. The text is arranged in approximately 12 horizontal lines, filling most of the page. There are some red ink markings, including a small horizontal line and some faint red dots, which may indicate corrections or specific points of interest. The overall appearance is that of a well-preserved but clearly aged piece of historical writing.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
ॐ नमो भगवते वासुदेवाय ॥ २० ॥

[illegible]

[illegible]

ਮੇਰੇ ਪਿਤਾ ਅਤੇ ਮਾਤਾ ਜੀਵਨ-ਸਾਥੀ ॥ ਸ਼੍ਰੀਮਤੀ ਜੀਵਨ-
ਸਾਥੀ ਜੀਵਨ-ਸਾਥੀ ॥ ਸ਼੍ਰੀਮਤੀ ਜੀਵਨ-
ਸਾਥੀ ਜੀਵਨ-ਸਾਥੀ ॥

ਮੇਰੇ ਪਿਤਾ ਅਤੇ ਮਾਤਾ ਜੀਵਨ-ਸਾਥੀ ॥

Text 10 of the collection Awang (ab10 for short) is a text about the origins of the world and its peoples. The text is from the old principality of Dam pa, present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan.

Professor Awang collected the text in the 1980s. The text was photocopied, transcribed and typed into the computer in 2004. Some pages in the manuscript were written on smaller size paper, as if the page had been ripped. But the text is coherent; apparently the page got torn before the author wrote his text.

In 2004, the text was scanned into the computer. Because of the awkward size of the paper the pages had to be scanned in halves. For page one there is a left half (ab10s.1a) and a right half (ab10s.1b). All other pages were scanned as doubles (pages 2,3; pages 4,5; etc.). There is a title page, page 11, but the writing is so unclear that this page has been left out of the transcribed edition of ab10. However, Page 11 is part of the scanned version of ab10.

The transcribed version of ab10 can be consulted at www.gyalrong.latse.org

Text 30 of the Collection Awang (ab30 for short) originates from Rdzong 'gag (present day Songgang Township in Maerkang County). The text contains a speech recited on the occasion of the 10th day of the 7th month, which is Guru Rinpoche's feast day. This day is traditionally viewed as especially auspicious for performing good deeds: each good deed done on this day brings more merit than on 'normal' days. Ab30 has a Rnyingmapa background.

Professor Awang collected the text in the 1980s. In 2004 the text was typed into the computer. The transcribed text is available at www.gyalrong.latse.org

Ab30 was scanned into the computer in 2005. The numbers of the scans coordinate with the page numbers of the transcribed text.

Handwritten text in red ink at the top left, possibly a title or date.

Main body of handwritten text in black ink, consisting of approximately 10 lines of script.

[illegible]

Handwritten text in the first section, consisting of approximately 10 lines of script.

Handwritten text in the second section, consisting of approximately 10 lines of script.

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

[illegible]

5

[illegible]

A black and white photograph of a rectangular piece of aged, textured material, possibly leather or parchment. The surface is uneven with dark, irregular markings and a lighter, mottled background. There are numerous scratches, scuffs, and areas of discoloration, suggesting significant wear and age. The edges are slightly irregular and worn. The overall appearance is that of an old, weathered object.

Text 11 of the collection Awang (ab11 for short) contains directions for the choreography of a lion dance, to be performed after a ritual to ensure good fortune and on other occasions. The text gives instructions (e.g. about the clothing they should wear) for the different groups of participants (those who take part in the ritual to ensure good fortune and those who take part in the dance), and directs the movements of the dancers in the different locations where the dance is to be performed.

Professor Awang collected this text in the 1980s. The original is from the old principality of Dampa, present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan.

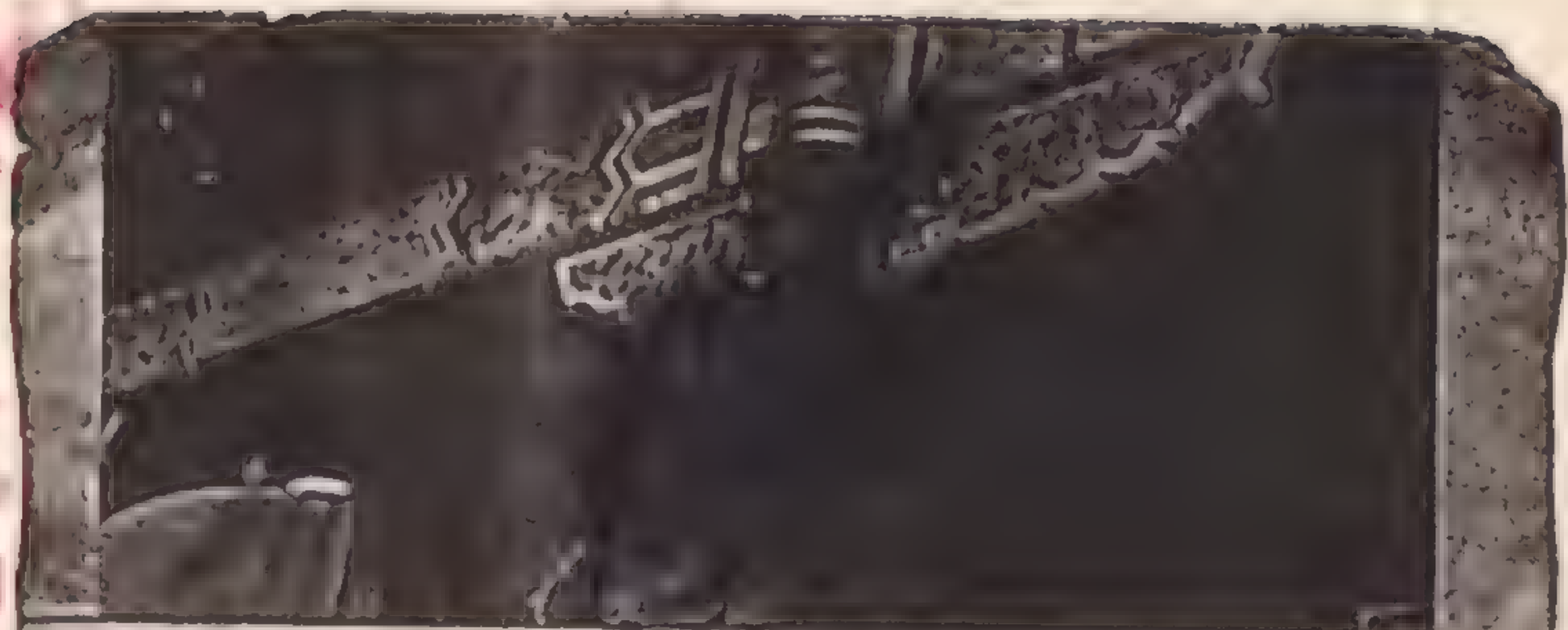
The text was photocopied, transcribed and typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

The text was scanned in 2004. The notes in red are the editor's remarks.

The origins of text 31 of the Collection Awang (ab31 for short) are unknown. Professor Awang collected the text in the 1980s. In 2004 ab31 was typed into the computer. The transcribed text is available at www.gyalrong.latse.org

The text was scanned in 2004. The remarks in red are editor's notes, they are not part of the original manuscript. The page numbers of the scans are coordinated with the page numbers of the transcribed text.

Ab31 is a text about the origins of the world and the rise of religion.



॥ गायत्री ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

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(11)

ॐ नमो भगवते वासुदेवाय ॥ वा० श्री १० ॥ ३३ ॥ श्री
 ॐ नमो भगवते वासुदेवाय ॥ श्री १० ॥ ३३ ॥ श्री
 श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥

2

श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥
 श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥
 श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥
 श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥ श्री १० ॥ ३३ ॥

21/12/2020

[illegible]

Diagram (1) of 2.

১৭৭৬

ਅੰਮ੍ਰਿਤਸਰ

മംഗലാപുരം.

१०५३

१२३ १, २, ३
 २ ३

ॐ नमो भगवते वासुदेवाय श्री गणेशाय नमः
श्री गणेशाय नमः

Text 15-18 of the collection Awang (ab15-18 for short) is a collection of four texts gathered in one volume. The book originates from Dangba; it was part of the library of the Dangba *tusi* or of the *tusi*'s speechmaker. The volume is undated. The language is the Dangba dialect.

Text 15 is a speech recited on the occasion of the opening of a new jar of wine or liquor.

Text 16 is a collection of mantras (*sngags*). Mainly this collection lists mantras and their efficacy to heal or repel different kinds of illness.

Text 17 contains the story of A mye sgo ldung, the messianic figure of Rgyalrong folklore.

Text 18 is a generic well wishing speech, which could be used at various auspicious occasions to congratulate a person with a fortunate event or circumstance.

Professor Awang collected this book in the 1980's. It was photocopied and entered in the computer in the present formatting in 2004. The transcribed text is available at www.gyalrong.latse.org

The text was scanned into the computer in 2005. The page numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 32-36 of the Collection Awang (ab32-36 for short) is of unknown origin, but given the fact that one of the texts is a history of the Btsanlha *tusi* it seems likely the manuscript was composed in Btsanlha (present day Xiaojin County in Aba Prefecture). The manuscript contains five texts about different subjects.

Text 32 gives the history of the Btsanlha kings.

Text 33 is a collection of sayings and prayers, and notes on how to use them appropriately.

Text 34 contains rules of etiquette, a set pattern to be used at the meeting of two people who have not met each other for a longish period of time.

Text 35 is a speech used on the occasion of a wine offering.

Text 36 is a generic speech used by monks at the end of important rituals performed for a sponsor. The speech explains the reasons for and the contents of the ritual(s), and which benefits will be reaped from it.

Professor Awang collected ab32-36 in the 1980s. In 2004 the text was typed into the computer

The transcribed text is available at www.gyalrong.latse.org

The text was scanned in 2004. The numbers of the scans are coordinated with the page numbers of the transcribed text.

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श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆ: ಪದ್ಮಪುರಾಣದ ಅಧ್ಯಾಯ: ೧೨

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ನಾಲ್ಕನೆಯ ಅಧ್ಯಾಯ. ತುಂಗಾ ನದಿಯ ಬಗ್ಗೆ. ೧೪

உறுதிபடுத்தியுள்ளதால் உறுதிபடுத்தியுள்ளதால்.

40. செய்தியுள்ளவர்களுக்காக தொகுக்கப்பட்ட புத்தகம் 175

ਅੰਤਰਿ ਭਾਗਿ ਅਨੰਤੁ ਮਹਾਂ ਗੁਣਿ ਸ੍ਵਾਮੀ ਜੀ ॥

എന്നിവയെക്കുറിച്ച് അറിയാൻ കഴിയുന്നവർക്ക് അറിയിക്കുന്നു.

ಅವನು ಬಹಳ ದಯಾಕಾರಿ ಮತ್ತು ಸತ್ಕಾರಿ. ಅವನು ನಮಗೆ ಎಲ್ಲೆಡೆಗೆ ಕರೆಸುತ್ತಾನೆ. ಅದೇನು? ಅದು ಒಂದು ಸತ್ಕಾರ.

உயர்வுகூட்டுதல். அது உடனடியாகவே நடைமுறைப்படுத்தப்படும்.

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible][illegible]

[illegible][illegible]

(15)

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 श्रीगुरुदेवाय नमः ॥ श्रीगुरुदेवाय नमः ॥
 श्रीगुरुदेवाय नमः ॥ श्रीगुरुदेवाय नमः ॥
 श्रीगुरुदेवाय नमः ॥ श्रीगुरुदेवाय नमः ॥
 श्रीगुरुदेवाय नमः ॥ श्रीगुरुदेवाय नमः ॥
 श्रीगुरुदेवाय नमः ॥ श्रीगुरुदेवाय नमः ॥

॥ श्री गुरुभ्यो नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

Handwritten text in Devanagari script, likely a signature or name, appearing as a single line across the page.

[Faint handwritten Persian or Urdu script]

[Faint handwritten text, likely bleed-through from the reverse side.]

Collection Awang, text 20 scans introduction

Text 20 of the Collection Awang (ab20 for short) is a newly acquired text for which there is no background information available yet. There is also no transcribed and typed version available at www.gyalrong.latse.org
We hope to remedy this as soon as possible.

Text 29 of the Collection Awang (ab29 for short) is a generic well wishing speech in Rgyalrong. Interestingly the author, Khapo Blama from the 'Barkhams monastery, has provided different options, to be used as appropriate for the occasion.

Professor Awang collected this text in the 1980's. In 2004 ab29 was photocopied and typed into the computer. Ab29 was scanned into the computer in 2005. The transcribed text is available at www.gyalrong.latse.org

The numbers of the scans coordinate with the page numbers of the transcribed text.

Text 37 of the collection Awang (ab37 for short) originates from the Principality of Dampa (present day Dangba Township in Maerkang County). The text contains a history of religion in the Rgyalrong area.

Professor Awang collected the text in the 1980's. Ab37 was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

Ab37 was scanned in 2004. Because of the format of the manuscript, there are two scans for each page, a left half and a right half. Left halves contain the left side of two consecutive pages; right halves contain the right side of two consecutive pages. The left halves are indicated by *a* (e.g. abs37.2,3a); the right halves by *b* (e.g. abs37.14,15b).

The numbers of the scans are coordinated with the page numbers of the transcribed text.

[illegible]

२७ श्रीसुखदेवरायजी उपलब्धविद्यादा सुप्रसन्नदेवरायजी ॥ २८

(Faint handwritten text at the bottom of the page)

ग. चै. सु. १२५

७ प्रान्तनीर्माहारीः तन्त्रेण ह तन्त्रपुत्रादिकेन । तन्त्रेण ह तन्त्रपुत्रादिकेन ।

ਸ੍ਰੀ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ॥ ੧੦ ॥

[illegible]

ॐ नमो भगवते वासुदेवाय ॥

ਘਲਾਪੁ ਘਲਾਪੁ ਘੋਰਾਪੁ ਬਲੀਆਈ ਪੁਰ ਪੁਰਾਣੀ ਸ੍ਰੀ ਗੋਪਾਲ

[illegible]

२७। उरुमुल्लो॥

ह्रीं ह्रीं ह्रीं ह्रीं वाचस्पतिं ह्रीं ह्रीं ह्रीं ह्रीं

ह्रीं ह्रीं ह्रीं ह्रीं वाचस्पतिं ह्रीं ह्रीं ह्रीं ह्रीं

ह्रीं ह्रीं ह्रीं ह्रीं वाचस्पतिं

Text 30 of the Collection Awang (ab30 for short) originates from Rdzong ‘gag (present day Songgang Township in Maerkang County). The text contains a speech recited on the occasion of the 10th day of the 7th month, which is Guru Rinpoche’s feast day. This day is traditionally viewed as especially auspicious for performing good deeds: each good deed done on this day brings more merit than on ‘normal’ days. Ab30 has a Rnyingmapa background.

Professor Awang collected the text in the 1980s. In 2004 the text was typed into the computer. The transcribed text is available at www.gyalrong.latse.org

Ab30 was scanned into the computer in 2005. The numbers of the scans coordinate with the page numbers of the transcribed text.

Text 38-40 of the collection Awang (ab38-40 for short) originates from the old Rgyalrong principality of Dampa (present day Dangba Township in Maerkang County). The manuscript contains three different texts:

Text 38 contains myths of origin about the world.

Text 39 is a history of the Dangba *tusi*.

Text 40 is a text of worship and praise for a variety of deities, with specific attention paid to a mountain deity important to Dangba.

Professor Awang collected ab38-40 in the 1980's. The text was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org
The text was scanned in 2005.

Text 40 is incomplete, and apparently so is text 39. The manuscript also misses words and clauses. In some places the text is unclear or unreadable. We have marked such places between square brackets. The notes in red ink are the editor's remarks. The numbers of the scans are coordinated with the page numbers of the transcribed text.

[Faint handwritten text, likely bleed-through from the reverse side of the page.]

૫૦૦૦ સેવકોનાં સેવાની અત્યંત ઉચ્ચ ભાવના પ્રમાણે પ્રાપ્ત કરી શકાય તેવા
 માધ્યમો વડે સેવા કરવામાં આવે છે. સેવા કરનાર સેવકોની સંખ્યા ૫૦૦૦ જેટલી છે.
 સેવાની સમગ્ર જવાબદારી ૫૦૦૦ જેટલા સેવકોની સંખ્યાની આધારે
 સેવા કરવામાં આવે છે. સેવા કરનાર સેવકોની સંખ્યા ૫૦૦૦ જેટલી છે.
 સેવા કરનાર સેવકોની સંખ્યા સેવા કરનાર સેવકોની સંખ્યા ૫૦૦૦ જેટલી છે.
 સેવા કરનાર સેવકોની સંખ્યા સેવા કરનાર સેવકોની સંખ્યા ૫૦૦૦ જેટલી છે.
 સેવા કરનાર સેવકોની સંખ્યા સેવા કરનાર સેવકોની સંખ્યા ૫૦૦૦ જેટલી છે.

[illegible]

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[illegible]

[illegible]

എന്നു ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം
നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു
ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം
നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു
ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം
നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു
ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം
നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു
ചങ്ങമ്പുറം നീലക്കുഴിയിൽനിന്നു ചങ്ങമ്പുറം

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीहरिभक्त्यो नमः ॥ १० ॥

કચ્છી પ્રમાણ નાલ જોગ લેખ લખી ૦ આપણી જાતે જોઈને સજો પરી રૂપ લખા
જોઈને જોઈને નાલ ની ૦ જોઈને જોઈને ૦ જાણી લેખ લખી સજો રૂપ લખા જોઈને જોઈને
નાલ લખી પરી રૂપ લખા જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને
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જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને જોઈને

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[illegible]

1. 6. 21. 3. 2

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

১০০০ টাকার মধ্যে ৫০০ টাকা
 ২০০০ টাকার মধ্যে ১০০০ টাকা
 ৩০০০ টাকার মধ্যে ১৫০০ টাকা
 ৪০০০ টাকার মধ্যে ২০০০ টাকা
 ৫০০০ টাকার মধ্যে ২৫০০ টাকা
 ৬০০০ টাকার মধ্যে ৩০০০ টাকা
 ৭০০০ টাকার মধ্যে ৩৫০০ টাকা
 ৮০০০ টাকার মধ্যে ৪০০০ টাকা
 ৯০০০ টাকার মধ্যে ৪৫০০ টাকা
 ১০০০০ টাকার মধ্যে ৫০০০ টাকা

[illegible]

1. 12/10/42

১। প্রথম অধ্যায়ঃ
 দ্বিতীয় অধ্যায়ঃ
 তৃতীয় অধ্যায়ঃ
 চতুর্থ অধ্যায়ঃ
 পঞ্চম অধ্যায়ঃ
 ষষ্ঠ অধ্যায়ঃ
 সপ্তম অধ্যায়ঃ

The origins of text 31 of the Collection Awang (ab31 for short) are unknown. Professor Awang collected the text in the 1980s. In 2004 ab31 was typed into the computer. The transcribed text is available at www.gyalrong.latse.org

The text was scanned in 2004. The remarks in red are editor's notes, they are not part of the original manuscript. The page numbers of the scans are coordinated with the page numbers of the transcribed text.

Ab31 is a text about the origins of the world and the rise of religion.

Text 41 of the Collection Awang (ab41 for short) comes from Dangba. The text contains creation myths, about the appearance of human beings on the earth and how they spread, in the traditional format of royal lineages. The text is written in the dialect of Dangba.

Professor Awang collected ab41 in the 1980's. The text was transcribed and typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

Ab41 was scanned into the computer in 2005. We did not have the original manuscript available for scanning at the time, only a photocopy. When the manuscript was photocopied in the 1980s, the first lines of pages 6, 8 and 10 were lost. Professor Awang later wrote these missing parts of the photocopies. Also the last lines of page 11 were lost. An extra photocopy of page 10,11 was added, with the last lines included. The scans have this page numbered as abs41 10,11.extra.

The numbers of the scans are coordinated with the page numbers of the transcribed text.

૧. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૨. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૩. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૪. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૫. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૬. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૭. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૮. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૯. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે
 ૧૦. ગાંધીજીના અધ્યાત્મિકતાના ગોળાંબરીના અભ્યાસમાં આજે

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

[illegible][illegible]

[illegible][illegible]

[illegible][illegible]

ସୂତ୍ରରେ ମାତ୍ର ଅର୍ଥେ ଶୁଦ୍ଧି ମାତ୍ର କର୍ତ୍ତବ୍ୟ ଅର୍ଥେ ଶୁଦ୍ଧି ମାତ୍ର
ପରିଶ୍ରମ ବା ସାଧନାରେ କ୍ଷମା ଶୁଦ୍ଧିରେ ମାତ୍ର ମାତ୍ର ମାତ୍ର
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ସୂତ୍ରରେ ମାତ୍ର ଅର୍ଥେ ଶୁଦ୍ଧି ମାତ୍ର କର୍ତ୍ତବ୍ୟ ଅର୍ଥେ ଶୁଦ୍ଧି ମାତ୍ର
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[illegible]

Text 32-36 of the Collection Awang (ab32-36 for short) is of unknown origin, but given the fact that one of the texts is a history of the Btsanlha *tusi* it seems likely the manuscript was composed in Btsanlha (present day Xiaojin County in Aba Prefecture). The manuscript contains five texts about different subjects.

Text 32 gives the history of the Btsanlha kings.

Text 33 is a collection of sayings and prayers, and notes on how to use them appropriately.

Text 34 contains rules of etiquette, a set pattern to be used at the meeting of two people who have not met each other for a longish period of time.

Text 35 is a speech used on the occasion of a wine offering.

Text 36 is a generic speech used by monks at the end of important rituals performed for a sponsor. The speech explains the reasons for and the contents of the ritual(s), and which benefits will be reaped from it.

Professor Awang collected ab32-36 in the 1980s. In 2004 the text was typed into the computer. The transcribed text is available at www.gyalronglatse.org

The text was scanned in 2004. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Professor Awang collected text 42 (ab42 for short) in the 1980's. The text is from Dangba, and is written in the Dangba dialect. The author was not very proficient in literary Tibetan, so that many words are misspelled. This makes the text hard to understand in some places.

The text contains a thank you speech used after the conclusion of the great rituals performed once or twice a year, for the benefit of the entire community, at the king's palace and sponsored by the king. At the end of the ritual the king's speaker would address the monks who had performed the ritual as well as the lay people present. In his speech he would give a short overview of which rituals had been performed, and what benefits could be expected to be derived from the performance. The speaker would then thank the monks on behalf of the king.

Ab42 was transcribed and typed into the computer in Chengdu in 2004. The transcribed text is available at www.gyalronglatse.org

The text was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, yellowed paper. The script is dense and flowing, with many ligatures and flourishes. The document is heavily stained and discolored, with significant water damage and foxing visible throughout. The text is arranged in several horizontal lines, with some lines being more prominent than others. The overall appearance is that of an old, well-used manuscript.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, yellowed paper. The script is dense and flowing, with many ligatures and flourishes. The document is heavily stained and discolored, with significant water damage and foxing visible throughout. The text is arranged in several horizontal lines, with some lines being more prominent than others. The overall appearance is that of an old, well-used manuscript.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper.

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Handwritten text in a cursive script, likely a historical document or manuscript.

Handwritten text in a cursive script, likely a continuation from the previous page. The ink is dark and the script is fluid.

Handwritten text in a cursive script, continuing the narrative or list. The script is consistent with the previous lines.

Handwritten text in a cursive script, showing a continuation of the text. The paper shows signs of age and wear.

Handwritten text in a cursive script, with some characters appearing slightly more distinct than others.

Handwritten text in a cursive script, maintaining the same style and flow as the rest of the page.

Handwritten text in a cursive script, with some characters appearing slightly more distinct than others.

Handwritten text in a cursive script, showing a continuation of the text. The script is consistent with the previous lines.

Handwritten text in a cursive script, with some characters appearing slightly more distinct than others.

Handwritten text in a cursive script, likely a continuation from the previous page. The ink is dark and the script is fluid.

ॐ नमो भगवते वासुदेवाय । श्रीकृष्णाय नमः ।

Handwritten text in a cursive script, likely a signature or a name, written on a piece of paper with a horizontal line above it.

[illegible]

Handwritten text in a cursive script, likely from a manuscript.

[Faint handwritten text, likely bleed-through from the reverse side.]

[Faint handwritten text, likely bleed-through from the reverse side.]

[illegible][illegible]

Handwritten text at the top of the page, possibly a title or header.

Handwritten text in a script, likely Burmese, arranged in approximately 12 horizontal lines. The text is written in dark ink on aged, slightly discolored paper. There are some dark stains or ink blotches, particularly in the middle section. The script is cursive and characteristic of traditional Burmese writing.

১৯৩৫ সালের ১১ নভেম্বর
 ঢাকা, পূর্ববঙ্গ প্রদেশ

[illegible]

১৯৩৫ খ্রিঃ ১০/১১/৩৫
 ১৯৩৫ খ্রিঃ ১০/১১/৩৫

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ श्री गणेशाय नमः ॥
 श्री गणेशाय नमः ॥ श्री गणेशाय नमः ॥ श्री गणेशाय नमः ॥

Handwritten text in Arabic script, likely a continuation of the manuscript's content.

ॐ नमो भगवते वासुदेवाय । श्रीकृष्णाय नमः ।

[illegible]

महाराष्ट्र राज्य सरकार
मुंबई

၂၀၁၆ ခုနှစ်၊ မတ်လတွင် အောက်ပါအတိုင်း ဆောင်ရွက်ခဲ့သည်။
 ၁။ အောက်ပါအတိုင်း ဆောင်ရွက်ခဲ့သည်။
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 ၈။ အောက်ပါအတိုင်း ဆောင်ရွက်ခဲ့သည်။
 ၉။ အောက်ပါအတိုင်း ဆောင်ရွက်ခဲ့သည်။
 ၁၀။ အောက်ပါအတိုင်း ဆောင်ရွက်ခဲ့သည်။

Handwritten text in a cursive script, likely a historical document. The text is written in a dark ink on aged, slightly stained paper. The first line begins with a large, ornate initial letter.

Second line of handwritten text, continuing the narrative or list. The script is consistent with the first line, showing a high level of fluency in the writing.

Third line of handwritten text. The text appears to be a continuation of the previous lines, with some variations in the use of capital letters and punctuation.

Fourth line of handwritten text. The handwriting remains clear and legible, though the ink shows some fading in places.

Fifth line of handwritten text. This line contains some shorter, more distinct words or phrases, possibly indicating a change in the subject matter.

Sixth line of handwritten text. The text is dense and fills the line, with some overlapping of letters in places.

Seventh line of handwritten text. The final line on the page, showing a clear end to the entry or section.

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Handwritten text at the top of the page, likely a title or header.

Handwritten text line 1.

Handwritten text line 2.

Handwritten text line 3, featuring a large decorative initial 'D'.

Handwritten text line 4.

Handwritten text line 5.

Handwritten text line 6.

Handwritten text line 7.

Handwritten text line 8.

Handwritten text line 9.

Handwritten text in a cursive script, likely a continuation from the previous page.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in a cursive script, continuing the narrative or list.

Handwritten text in the first line of the main body.

Handwritten text in the second line of the main body.

Handwritten text in the third line of the main body.

Handwritten text in the fourth line of the main body.

Handwritten text in the fifth line of the main body.

Handwritten text in the sixth line of the main body.

Handwritten text in the seventh line of the main body.

Handwritten text in the eighth line of the main body.

Handwritten text in the ninth line of the main body.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper.

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Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper.

Handwritten text at the top of the page, likely a title or header, written in a cursive script.

Handwritten text in the first section, possibly a preface or introductory paragraph, featuring some underlining.

Handwritten text in the second section, continuing the narrative or argument.

Handwritten text in the third section, showing a continuation of the script.

Handwritten text in the fourth section, with some words appearing to be underlined.

Handwritten text in the fifth section, maintaining the cursive style.

Handwritten text in the sixth section, showing a transition in the text.

Handwritten text in the seventh section, which appears to be a shorter, possibly concluding, paragraph.



Handwritten text at the top of the page, likely a title or header, written in a cursive script.

Handwritten text line, continuing the narrative or list, featuring various characters and symbols.

Handwritten text line, showing a continuation of the script with some distinct markings.

Handwritten text line, maintaining the flow of the document's content.

Handwritten text line, with visible variations in the script's style.

Handwritten text line, showing a mix of characters and symbols.

Handwritten text line, continuing the sequence of the text.

Handwritten text line, with some characters appearing more prominent.

Handwritten text line, showing the progression of the script.

Handwritten text line at the bottom of the page, possibly a concluding statement.

Handwritten text in a cursive script, likely a historical document or manuscript.

Handwritten text in a cursive script, likely a historical document or manuscript.

Handwritten text in a cursive script, likely a historical document or manuscript.

Handwritten text in a cursive script, likely a historical document or manuscript.

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Handwritten text in a cursive script, likely a historical document or manuscript.

Handwritten text in a cursive script, likely a historical document or manuscript.

Handwritten text in a cursive script, likely a continuation from the previous page. The text is written in a dark ink on aged, slightly stained paper.

Handwritten text in a cursive script, continuing the narrative or list. The script is consistent with the previous lines.

Handwritten text in a cursive script, continuing the narrative or list. The script is consistent with the previous lines.

Handwritten text in a cursive script, continuing the narrative or list. The script is consistent with the previous lines.

Handwritten text in a cursive script, continuing the narrative or list. The script is consistent with the previous lines.

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Handwritten text in a cursive script, continuing the narrative or list. The script is consistent with the previous lines.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper. The script is dense and flowing, characteristic of historical cursive. The text is arranged in approximately 12 horizontal lines across the page. The first line begins with a small, stylized initial. The text continues down to the bottom of the page, where it ends with a small, stylized flourish. The overall appearance is that of a well-preserved historical document.

Handwritten text at the bottom of the page, possibly a signature or a concluding note. It is written in the same cursive script as the main body of the text. The text is arranged in a single line across the bottom of the page. It begins with a small, stylized initial and ends with a small, stylized flourish. The overall appearance is that of a well-preserved historical document.

[illegible]

222 Handwritten text in Urdu script

12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847.

[illegible]

ਸ੍ਰੀ ਮਾਤਾ ਜਗਦੀਸ਼ਵਰੀ ਦੇਵੀ ਸਮੇਤ ਸਾਰੇ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ ਨੂੰ ਸ਼ਾਂਤੀ ਅਤੇ ਭਲਾਈ ਲਈ।

॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Handwritten text in Urdu script, likely a signature or a note, located at the bottom of the page.

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Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper. The script is dense and flowing, characteristic of early modern handwriting. The text is arranged in two lines, with the second line starting further to the right, creating a slight indentation. The ink is dark, and the paper shows signs of age, including some discoloration and small spots.

Handwritten text at the bottom of the page, continuing the script from the top. It appears to be a signature or a concluding statement, written in the same cursive style. The text is partially obscured by the binding of the book, but it is clearly legible. The ink is consistent with the text above, and the paper shows the same aged characteristics.

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Handwritten text at the top of the page, possibly a title or header, written in a cursive script.

Handwritten text line, likely the beginning of a paragraph or section.

Handwritten text line, continuing the narrative or list.

Handwritten text line, showing a continuation of the script.

Handwritten text line, with some characters appearing to be in a different script or dialect.

Handwritten text line, possibly a transition or a new entry.

Handwritten text line, continuing the flow of the document.

Handwritten text line, showing a mix of characters and symbols.

Handwritten text line, near the bottom of the main body of text.

Handwritten text at the very bottom of the page, possibly a footer or a concluding line.

Handwritten line of text, possibly a title or header.

Handwritten line of text.

Handwritten line of text.

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Handwritten line of text.

Handwritten text in a script, likely Indic, covering the page. The text is arranged in approximately 12 horizontal lines. The script is cursive and dense, with some characters appearing to be in a different script or dialect than others, possibly indicating a mix of languages or a specific regional form. The text is written on aged, slightly stained paper.

Handwritten text at the top of the page, possibly a title or header.

Handwritten text line 1, starting with a large initial letter.

Handwritten text line 2, continuing the narrative.

Handwritten text line 3, continuing the narrative.

Handwritten text line 4, continuing the narrative.

Handwritten text line 5, continuing the narrative.

Handwritten text line 6, continuing the narrative.

Handwritten text line 7, continuing the narrative.

18. 11. 1900. 18. 11. 1900. 18. 11. 1900.

॥ श्रीगणेशाय नमः ॥

James Van Dine
 Philadelphia

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 श्रीमद्भगवद्गीता ॥ अध्यायः प्रथमः ॥ अर्जुनसंवादनम् ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 श्रीमद्भगवद्गीता ॥ अध्यायः प्रथमः ॥ अर्जुनसंवादनम् ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

১৯৩৩ খ্রিঃ
 ১৯৩৩ খ্রিঃ

আলগানি হাফিউরুস্‌সিগ্‌হীয়ায় ডাঃ ...

Blanketing the ground

Handwritten text at the top of the page, possibly a title or header.

Handwritten text line, likely a section header or introductory phrase.

Handwritten text line, continuing the narrative or list.

Handwritten text line, continuing the narrative or list.

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Handwritten text line, continuing the narrative or list.

Text 37 of the collection Awang (ab37 for short) originates from the Principality of Dampa (present day Dangba Township in Maerkang County). The text contains a history of religion in the Rgyalrong area.

Professor Awang collected the text in the 1980's. Ab37 was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab37 was scanned in 2004. Because of the format of the manuscript, there are two scans for each page, a left half and a right half. Left halves contain the left side of two consecutive pages; right halves contain the right side of two consecutive pages. The left halves are indicated by *a* (e.g. abs37.2,3a); the right halves by *b* (e.g. abs37.14,15b).

The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 43 scans introduction

Text 43 of the Collection Awang (ab43 for short) comes from Khro skyabs (in present day Jinchuan County, Aba Prefecture).

The text has a Bon background and mentions that A myi sgo ldu (the warrior hero of the Rgyal rong) has his abode on Shar dong ri, a Bon holy mountain in present day Song pan County

Professor Awang collected the text in the 1980's. It was typed into the computer in its present format in 2004. The author of the text was not very familiar with literary Tibetan, which makes the text hard to understand in some places. However, the many spelling variants also give an idea of how words may have been pronounced in the author's local language. The transcribed text is available at www.gyalrong.latse.org

Ab43 was scanned in 2004. Because of the format of the manuscript each page was scanned in a left half (e.g. abs.43.10a) and a right half (e.g.abs.43.3b). The numbers of the scans are coordinated with the page numbers of the transcribed text. The red notes are the editor's remarks

Handwritten text in a script, likely Indic, on aged paper. The text is arranged in approximately 10 horizontal lines. The script is dense and cursive, with some characters appearing to be in a different script or dialect than others, possibly indicating a mix of languages or a specific regional dialect. The paper shows signs of wear, including creases and discoloration.

[Faint handwritten text from another page]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ २ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिर्ब्रह्मविद्यायां
 श्रीकृष्णमुनिं प्रवक्ष्यामि शृणु ॥ ३ ॥
 कुरुक्षेत्रे भार्गव! पाण्डवैर्बभूवुः
 संजय ॥ ४ ॥
 द्रुपद उवाच ॥ ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 अथ श्रीकृष्ण उवाच ॥ ६ ॥
 अर्जुन उवाच ॥ ७ ॥
 द्रुपद उवाच ॥ ८ ॥
 अथ श्रीकृष्ण उवाच ॥ ९ ॥
 अर्जुन उवाच ॥ १० ॥
 द्रुपद उवाच ॥ ११ ॥
 अथ श्रीकृष्ण उवाच ॥ १२ ॥
 अर्जुन उवाच ॥ १३ ॥
 द्रुपद उवाच ॥ १४ ॥
 अथ श्रीकृष्ण उवाच ॥ १५ ॥
 अर्जुन उवाच ॥ १६ ॥
 द्रुपद उवाच ॥ १७ ॥
 अथ श्रीकृष्ण उवाच ॥ १८ ॥
 अर्जुन उवाच ॥ १९ ॥
 द्रुपद उवाच ॥ २० ॥
 अथ श्रीकृष्ण उवाच ॥ २१ ॥
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 द्रुपद उवाच ॥ २३ ॥
 अथ श्रीकृष्ण उवाच ॥ २४ ॥
 अर्जुन उवाच ॥ २५ ॥
 द्रुपद उवाच ॥ २६ ॥
 अथ श्रीकृष्ण उवाच ॥ २७ ॥
 अर्जुन उवाच ॥ २८ ॥
 द्रुपद उवाच ॥ २९ ॥
 अथ श्रीकृष्ण उवाच ॥ ३० ॥

[illegible][illegible]

[illegible][illegible]

[illegible][illegible]

[illegible]

පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ
පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ
පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ
පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ

පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ
පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ

පුත්තකුමාරයාගේ පුත්තකුමාරයාගේ

Handwritten text in a script, likely Burmese, on a piece of aged, stained paper. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The paper is heavily discolored and shows signs of wear, including tears and stains.

Text 38-40 of the collection Awang (ab38-40 for short) originates from the old Rgyalrong principality of Dampa (present day Dangba Township in Maerkang County). The manuscript contains three different texts:

Text 38 contains myths of origin about the world.

Text 39 is a history of the Dangba *tusi*.

Text 40 is a text of worship and praise for a variety of deities, with specific attention paid to a mountain deity important to Dangba.

Professor Awang collected ab38-40 in the 1980's. The text was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org
The text was scanned in 2005.

Text 40 is incomplete, and apparently so is text 39. The manuscript also misses words and clauses. In some places the text is unclear or unreadable. We have marked such places between square brackets. The notes in red ink are the editor's remarks. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 44 of the Collection Awang (ab44 for short) is a text, most likely a hearth speech, telling the history of A myi Sgo ldu, the warrior hero of the Rgyalrong. The text touches on various rituals and ceremonies that concern the celebration of the coming of A myi Sgo ldu. There are also sections that mention the dwelling place of A myi Sgo ldu and his attributes as a mighty protector deity. Sadly, the text is not complete.

Professor Awang collected the text in the 1980's. Though the contents of the text clearly link it to the traditional principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture, Professor Awang apparently found the text in Khro skyabs (in present day Jinchuan County).

The text was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org.

Ab44 was scanned in 2005. The remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

1

Handwritten text in a cursive script, likely from a 16th-century manuscript. The text is written in dark ink on aged, slightly discolored paper. The script is dense and flowing, with many ligatures and flourishes. The page is numbered '1' in the top left corner. The text is arranged in several lines, with some lines starting with large, ornate initial letters. The overall appearance is that of a historical document, possibly a letter or a page from a book.

[illegible]

[illegible][illegible]

५
॥ श्रीगणेशाय नमः ॥
॥ श्रीगणेशाय नमः ॥

[illegible]

[The following text is extremely faded and largely illegible due to poor scan quality. It appears to be a continuation of the handwritten manuscript.]

Handwritten text in Burmese script, likely a historical document or manuscript. The text is written in a cursive style and covers the upper portion of the page. It appears to be a continuous narrative or record, possibly related to a royal decree or a historical event. The script is dense and fills most of the upper half of the page.

Handwritten text in Burmese script, continuing the narrative or record from the upper portion. This section is also written in a cursive style and covers the lower portion of the page. It appears to be a continuation of the same text, possibly detailing further events or conclusions. The script is dense and fills most of the lower half of the page.

Handwritten text in a script, possibly Burmese, on a piece of aged paper. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The paper is heavily stained and discolored, with a large dark smudge at the bottom left.

Text 41 of the Collection Awang (ab41 for short) comes from Dangba. The text contains creation myths, about the appearance of human beings on the earth and how they spread, in the traditional format of royal lineages. The text is written in the dialect of Dangba.

Professor Awang collected ab41 in the 1980's. The text was transcribed and typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

Ab41 was scanned into the computer in 2005. We did not have the original manuscript available for scanning at the time, only a photocopy. When the manuscript was photocopied in the 1980s, the first lines of pages 6, 8 and 10 were lost. Professor Awang later wrote these missing parts of the photocopies. Also the last lines of page 11 were lost. An extra photocopy of page 10,11 was added, with the last lines included. The scans have this page numbered as abs41.10,11.extra.

The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 45 scans introduction

Text 45 of the Collection Awang (ab45 for short) originates in Khro skyabs (in present day Jinchuan County, Aba Prefecture). It is a wine speech, recited at the opening of a new jar or vat of wine.

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. There is a large number of spelling variants in the text, probably due to the author's lack of knowledge of Tibetan spelling rules. The transcribed text is available at www.gyalronglatse.org

Ab45 was scanned in 2005. The numbers of the scan are coordinated with the page numbers of the transcribed text

[illegible][illegible]

adb41.s0003 (1653x2330x24b + 1111)

[illegible]

Handwritten text in Devanagari script, likely a historical document or manuscript. The text is written in a cursive style and spans approximately 10 lines. The ink is dark, and the paper shows signs of age and wear.

Vertical handwritten text in Devanagari script, possibly a marginal note or a separate entry. It is written in a similar cursive style to the main text.

Handwritten text in Devanagari script, continuing the narrative or list from the top section. The text is written in a cursive style and spans approximately 10 lines. The ink is dark, and the paper shows signs of age and wear.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged paper. It appears to be a list or a series of entries, possibly related to a legal or administrative record. The script is dense and difficult to decipher without specialized knowledge of the language.

Handwritten text in a cursive script, continuing from the previous block. The text is written in a dark ink on aged paper. It appears to be a list or a series of entries, possibly related to a legal or administrative record. The script is dense and difficult to decipher without specialized knowledge of the language.

ab41.s0009 (1653x2330x24b.tif)

Handwritten text in a script, likely Indic, covering the majority of the page. The text is arranged in approximately 12 horizontal lines. The script is dense and cursive, with some characters appearing to be in a different script or dialect than others, possibly indicating a mix of languages or a specific regional dialect. The ink is dark, and the paper shows signs of age and wear.

Collection Awang, text 42 scans introduction

Professor Awang collected text 42 (ab42 for short) in the 1980's. The text is from Dangba, and is written in the Dangba dialect. The author was not very proficient in literary Tibetan, so that many words are misspelled. This makes the text hard to understand in some places.

The text contains a thank you speech used after the conclusion of the great rituals performed once or twice a year, for the benefit of the entire community, at the king's palace and sponsored by the king. At the end of the ritual the king's speaker would address the monks who had performed the ritual as well as the lay people present. In his speech he would give a short overview of which rituals had been performed, and what benefits could be expected to be derived from the performance. The speaker would then thank the monks on behalf of the king.

Ab42 was transcribed and typed into the computer in Chengdu in 2004. The transcribed text is available at www.gyalrong.latse.org

The text was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 46 scans introduction

Text 46 of the Collection Awang (ab46 for short) is a history of A myi Sgo ldong, the warrior hero of the Rgyalrong. The text originates from Khro skyabs, in present day Jinchuan County (Aba Prefecture).

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab46 was scanned in 2005. Because of the format of the manuscript, pages 2-5 and 15-19 had to be scanned in two halves (upper and lower), numbered *a* (e.g. abs46.19a) and *b* (e.g. abs46.5b) respectively.

13. இரத்தினசபைத் திருமுறை 9:59

五

古詩頌

卷之五

Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 12 horizontal lines. The script is dark and somewhat faded, with some characters appearing to be in a different script or dialect. The text is written on a light-colored, possibly aged, paper or parchment. The lines are roughly horizontal but show some variation in alignment, suggesting a handwritten style. The characters are compact and closely spaced, typical of South Indian scripts. The overall appearance is that of an ancient manuscript page.

१. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 २. गामावलिः १. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ३. गामावलिः १. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ४. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ५. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ६. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ७. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ८. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 ९. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥
 १०. नदीप्रवाहप्रकारः १० प्रकारैः विभज्यते ॥

[illegible]

Handwritten text in a script, possibly Burmese, arranged in approximately 15 horizontal lines. The text is written in dark ink on aged, slightly discolored paper. The script is cursive and fluid, with some characters appearing to be ligatures. The lines are roughly horizontal but follow the natural curve of the page. The text is dense and fills most of the page area.

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
ॐ नमो भगवते वासुदेवाय ॥ २० ॥

22. 11. 50

ਅੰਤਿਕਾ ਭਾਗਿਕਾ ਚੰਦ੍ਰਿਕਾ ਭਾਗਿਚੰਦ੍ਰਿਕਾ

பெரிய கிணியிலே இருக்கிறது

Handwritten text in a cursive script, likely a signature or a short note, located in the upper left quadrant of the page.

27
9
10

ab42.s0012 (1653x2330x24b +1111)

Collection Awang, text 43 scans introduction

Text 43 of the Collection Awang (ab43 for short) comes from Khro skyabs (in present day Jinchuan County, Aba Prefecture).

The text has a Bon background and mentions that A myi sgo ldu (the warrior hero of the Rgyal rong) has his abode on Shar dong ri, a Bon holy mountain in present day Song pan County

Professor Awang collected the text in the 1980's. It was typed into the computer in its present format in 2004. The author of the text was not very familiar with literary Tibetan, which makes the text hard to understand in some places. However, the many spelling variants also give an idea of how words may have been pronounced in the author's local language. The transcribed text is available at www.gyalrong.latse.org

Ab43 was scanned in 2004. Because of the format of the manuscript each page was scanned in a left half (e.g. abs.43.10a) and a right half (e.g.abs.43.3b). The numbers of the scans are coordinated with the page numbers of the transcribed text. The red notes are the editor's remarks

Collection Awang, text 47 scans introduction

Text 47 of the Collection Awang (ab47 for short) is a New Year's speech. The text originates from Rdzong 'gag (present day Songgang Township in Maerkang County, Aba Prefecture).

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab47 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

பரிவார்த்துப் பரம்பாறுக் குறுவதுவதொருபாதி
 2. குறுவதுவதொருபாதிவதுவதுவதுவதுவதுவது
 மதுவதுவதுவதுவதுவதுவதுவதுவதுவதுவதுவதுவது

॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

卐 卐

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

१०५॥ यथा यथा च तदा ॥ यथा यथा च तदा ॥ यथा यथा च तदा ॥
 यथा यथा च तदा ॥ यथा यथा च तदा ॥ यथा यथा च तदा ॥
 यथा यथा च तदा ॥ यथा यथा च तदा ॥ यथा यथा च तदा ॥

[illegible]

—
 ॐ नमो भगवते वासुदेवाय

॥ १७२ ॥ श्री गुरुदेव ! नमः ।

॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ।

உதா. அமலதுவாயி, இரம்பு, ஏய்ய.

५०॥ गणपतये नमः ॥ गणपतये नमः ॥ गणपतये नमः ॥
गणपतये नमः ॥ गणपतये नमः ॥ गणपतये नमः ॥
गणपतये नमः ॥ गणपतये नमः ॥ गणपतये नमः ॥
गणपतये नमः ॥ गणपतये नमः ॥ गणपतये नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

+ ॥ ५ ॥

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

ॐ नमो

+ ॥ ५॥

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
सुप्रसन्नचित्तो भवति ॥
नमो भगवते वासुदेवाय ॥
सुप्रसन्नचित्तो भवति ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

यथा वासुदेवाय नमः ॥ यथा वासुदेवाय नमः ॥ यथा वासुदेवाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ॥ निरुपायपदमस्तु नमस्तु नमस्तु नमस्तु॥

ॐ॥ निरुपायपदमस्तु नमस्तु नमस्तु नमस्तु॥
नमस्तु नमस्तु नमस्तु नमस्तु नमस्तु नमस्तु॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ यथा वा त्रुता यथा प्रकृता यथा रसा यथा अत्र ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ यथा वा त्रुता यथा प्रकृता यथा रसा यथा अत्र ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ यथा वा त्रुता यथा प्रकृता यथा रसा यथा अत्र ॥

ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भागवतसूक्तम् ॥
 ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भागवतसूक्तम् ॥

Text 44 of the Collection Awang (ab44 for short) is a text, most likely a hearth speech, telling the history of A myi Sgo ldu, the warrior hero of the Rgyalrong. The text touches on various rituals and ceremonies that concern the celebration of the coming of A myi Sgo ldu. There are also sections that mention the dwelling place of A myi Sgo ldu and his attributes as a mighty protector deity. Sadly, the text is not complete.

Professor Awang collected the text in the 1980's. Though the contents of the text clearly link it to the traditional principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture, Professor Awang apparently found the text in Khro skyabs (in present day Jinchuan County).

The text was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

Ab44 was scanned in 2005. The remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 48 scans introduction

Text 48 of the Collection Awang (ab48 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). It is a speech used by monks after the performance of (a) ritual(s) in a household. The monks explain the goal of the ritual performance and the hoped for effects. Then they thank the patron for his sponsoring of the ritual.

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab48 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed texts.

Handwritten text in a cursive script, likely a historical document or letter. The text is written in a dark ink on aged, slightly discolored paper. The script is dense and flowing, characteristic of early modern handwriting. The document appears to be a single page, possibly a flyleaf or a page from a larger volume, given the visible binding edge on the left.

[illegible]

[illegible]

adb44.s0003 (1653x2330x24b + 1111)

ab44.s0004 {1653x2330x24b + 111}

[illegible]

[illegible]

Handwritten text in a script, likely Tamil, covering the majority of the page. The text is arranged in approximately 12 horizontal lines. The script is cursive and somewhat faded, with some characters appearing to be in a different script or dialect. The text is written on aged, slightly discolored paper.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly discolored paper. The script is dense and flowing, characteristic of early modern handwriting. The text is arranged in approximately 12 horizontal lines across the page.

Handwritten text in a script, likely Tamil, covering the entire page. The text is arranged in approximately 12 horizontal lines. The script is cursive and somewhat faded, with varying line lengths. The paper is aged and discolored.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly discolored paper. The script is dense and flowing, characteristic of historical cursive. The text is arranged in approximately 15 horizontal lines across the page. The ink shows some fading and the paper has some minor staining, consistent with an old document.

Handwritten text in a cursive script, likely a letter or document, written on aged, brownish paper. The text is dense and fills most of the page, with some lines appearing to be crossed out or heavily corrected. The ink is dark, and the paper shows signs of wear and discoloration.

Collection Awang, text 45 scans introduction

Text 45 of the Collection Awang (ab45 for short) originates in Khro skyabs (in present day Jinchuan County, Aba Prefecture). It is a wine speech, recited at the opening of a new jar or vat of wine.

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. There is a large number of spelling variants in the text, probably due to the author's lack of knowledge of Tibetan spelling rules. The transcribed text is available at www.gyalronglatse.org

Ab45 was scanned in 2005. The numbers of the scan are coordinated with the page numbers of the transcribed text.

Text 49 of the Collection Awang (ab49 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). The text contains a wine speech, recited at the opening of a new jar of wine.

Professor Awang collected this text in the 1980's. The text was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

Ab49 was scanned in 2005. Because of the format of the manuscript page 5 and 2 are on one scan; page 3 and 4 on another. The notes in red ink are the editor's remarks. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written on aged, browned paper and is arranged in approximately 12 horizontal lines. The script is dense and difficult to decipher due to its cursive nature and the fading of the ink. The lines of text are roughly as follows:

1. ...
2. ...
3. ...
4. ...
5. ...
6. ...
7. ...
8. ...
9. ...
10. ...
11. ...
12. ...

[illegible]

Handwritten text in a script, likely Tamil, covering the entire page. The text is arranged in approximately 15 horizontal lines. The script is dark and appears to be written on aged, slightly discolored paper. The characters are closely spaced, and the overall style is characteristic of traditional South Asian manuscript writing. The text is too faded and blurry to be transcribed accurately into a specific language, but it represents a continuous flow of writing across the page.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written on aged, brownish paper and is arranged in approximately 12 horizontal lines. The script is dense and difficult to decipher due to its cursive nature and the fading of the ink. The document appears to be a page from a larger work, possibly a ledger or a record book, given the structured nature of the entries. The text is written in a dark ink, and the paper shows signs of wear, including creases and discoloration.

Handwritten text in a script, likely Tamil, covering the entire page. The text is arranged in approximately 15 horizontal lines. The script is cursive and dense, with many characters appearing to be variations of a few basic forms. The ink is dark brown or black, and the paper is aged and discolored. The text is written in a single column, filling most of the page area.

சென்னை நகரில் உள்ள பழைய கல்வெட்டு

ਮਾਮੂਲੀ ਸ਼ਿਲਾ

महाराजगिरि

ਅੰਮ੍ਰਿਤਾ ਅੰਮ੍ਰਿਤਾ ਅੰਮ੍ਰਿਤਾ ਅੰਮ੍ਰਿਤਾ

[Faint handwritten Devanagari script]

210. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846

2000 1000 500 0

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥

১৯৩৫ খ্রিঃ ১০/১১/৩৫
 ১৯৩৫ খ্রিঃ ১০/১১/৩৫

Handwritten text in Devanagari script, likely bleed-through from the reverse side of the page.

[Faint handwritten text from another page]

2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 2603 2604 2605 2606 2607 2608 2609 2610 2611 2612 2613 2614 2615 2616 2617 2618 2619 2620 2621 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738 2739 2740 2741 2742 2743 2744 2745 2746 2747 2748 2749 2750 2751 2752 2753 2754 2755 2756 2757 2758 2759 2760 2761 2762 2763 2764 2765 2766 2767 2768 2769 2770 2771 2772 2773 2774 2775 2776 2777 2778 2779 2780 2781 2782 2783 2784 2785 2786 2787 2788 2789 2790 2791 2792 2793 2794 2795 2796 2797 2798 2799 2800 2801 2802 2803 2804 2805 2806 2807 2808 2809 2810 2811 2812 2813 2814 2815 2816 2817 2818 2819 2820 2821 2822 2823 2824 2825 2826 2827 2828 2829 2830 2831 2832 2833 2834 2835 2836 2837 2838 2839 2840 2841 2842 2843 2844 2845 2846 2847 2848 2849 2850 2851 2852 2853 2854 2855 2856 2857 2858 2859 2860 2861 2862 2863 2864 2865 2866 2867 2868 2869 2870 2871 2872 2873 2874 2875 2876 2877 2878 2879 2880 2881 2882 2883 2884 2885 2886 2887 2888 2889 2890 2891 2892 2893 2894 2895 2896 2897 2898 2899 2900 2901 2902 2903 2904 2905 2906 2907 2908 2909 2910 2911 2912 2913 2914 2915 2916 2917 2918 2919 2920 2921 2922 2923 2924 2925 2926 2927 2928 2929 2930 2931 2932 2933 2934 2935 2936 2937 2938 2939 2940 2941 2942 2943 2944 2945 2946 2947 2948 2949 2950 2951 2952 2953 2954 2955 2956 2957 2958 2959 2960 2961 2962 2963 2964 2965 2966 2967 2968 2969 2970 2971 2972 2973 2974 2975 2976 2977 2978 2979 2980 2981 2982 2983 2984 2985 2986 2987 2988 2989 2990 2991 2992 2993 2994 2995 2996 2997 2998 2999 3000 3001 3002 3003 3004 3005 3006 3007 3008 3009 3010

天
 地
 人
 三
 才
 圖

Handwritten text in a script, likely Indic, covering the entire page. The text is written in dark ink on aged, slightly discolored paper. The script is dense and appears to be a form of Sanskrit or a related language. The handwriting is somewhat cursive and shows signs of being a working draft or a personal manuscript. The text is arranged in approximately 15 horizontal lines, filling most of the page area.

[The following Burmese script is extremely faded and largely illegible due to the quality of the scan. It appears to be a continuation of the historical record from the previous page.]



Handwritten text in a cursive script, likely a historical document or manuscript. The text is written on aged, brownish paper and is mostly illegible due to fading and blurring. The script appears to be a form of early modern English or a related language. The text is organized into several lines, with some words appearing to be capitalized or written in a larger, bolder hand. The overall appearance is that of a historical record or a personal letter.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in dark ink on aged, yellowish-brown paper. The script is dense and fills most of the page, with some lines appearing slightly faded or obscured by the texture of the paper. The handwriting is characteristic of early modern European cursive, possibly from the 16th or 17th century. The text is arranged in approximately 12 horizontal lines, with some variations in line length and spacing. The overall appearance is that of a well-preserved but aged historical record.

Text 46 of the Collection Awang (ab46 for short) is a history of A myi Sgo ldong, the warrior hero of the Rgyalrong. The text originates from Khro skyabs, in present day Jinchuan County (Aba Prefecture).

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at www.gyalrong.latse.org

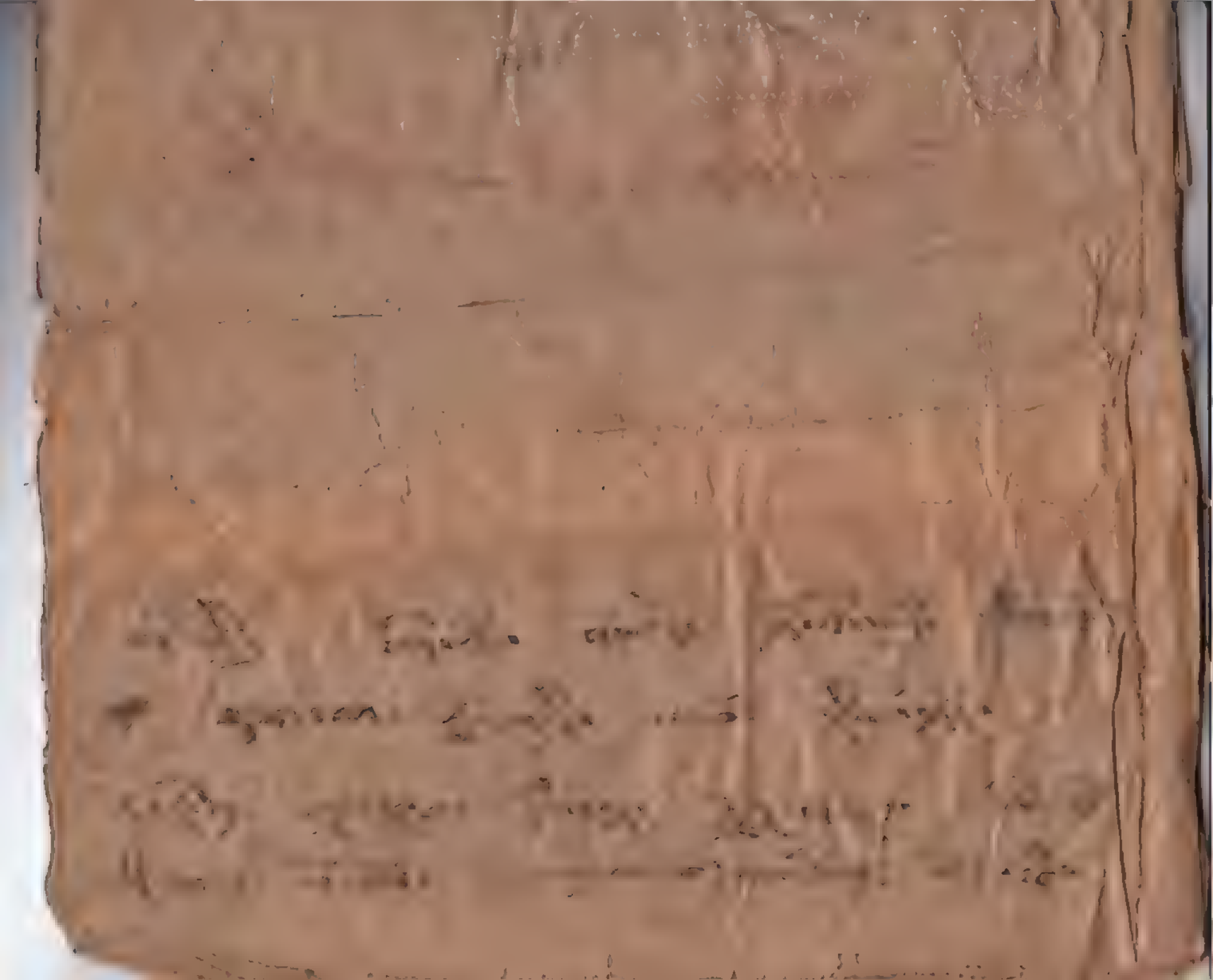
Ab46 was scanned in 2005. Because of the format of the manuscript, pages 2-5 and 15-19 had to be scanned in two halves (upper and lower), numbered *a* (e.g. abs46.19a) and *b* (e.g. abs46.5b) respectively.

Collection Awang, text 50 scans Introduction

Text 50 of the Collection Awang (ab50 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). It is a wine speech, used on the occasion of the opening of a new jar of wine.

Professor Awang collected the text in the 1980's. It was typed in its present format in 2004. The transcribed text is available at www.gyalronglatse.org

Ab50 was scanned in 2005. The remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.



Handwritten text in a script, likely Tamil, covering the entire page. The text is arranged in approximately 15 horizontal lines, written in dark ink on aged, slightly discolored paper. The script is cursive and dense, with some characters appearing to be in a different script or dialect. The overall appearance is that of an old manuscript or a page from a historical document.

AD46.S0004 (1653x2330x24b + 1111)

[illegible]

1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 25

Handwritten text at the top of the page, possibly a title or header, in a cursive script.

Main body of handwritten text, consisting of approximately 15 lines of cursive script. The text is dense and fills most of the page.

ab4b.s0005 (1653x2330x24b + 1111)

[illegible]

Handwritten text in a script, likely Tamil, on aged, brown paper. The text is arranged in approximately 12 horizontal lines, though some characters are faint and difficult to decipher. The script appears to be a traditional form of the Tamil language, possibly from a historical manuscript. The paper shows signs of wear, including creases and discoloration.

[The text in this image is extremely faded and illegible.]

[The text in this image is extremely faded and illegible.]

Handwritten text in a cursive script, likely a manuscript page. The text is written in dark ink on aged, brownish paper. The script is dense and flowing, characteristic of historical cursive. The page shows signs of wear, including creases and discoloration.

ab4b.s0012 (1653x2330x24b + 1111)

Handwritten text in a script, likely Tamil, arranged in approximately 12 horizontal lines. The text is written in dark ink on aged, slightly discolored paper. The script is cursive and dense, with some characters appearing to be in a different script or dialect. The lines are roughly horizontal but show some variation in alignment due to the handwriting. The overall appearance is that of a historical manuscript or a collection of notes.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे ॥
 अथ कृष्ण उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥
 अहं यो दधानः पाण्डवस्य द्रुपदपुत्रतः ॥
 तस्यैव तव हृत्पुत्रोऽयं कुरुक्षेत्रे भटजः ॥
 तस्मै नमः ॥
 अथ कृष्ण उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥
 अहं यो दधानः पाण्डवस्य द्रुपदपुत्रतः ॥
 तस्यैव तव हृत्पुत्रोऽयं कुरुक्षेत्रे भटजः ॥
 तस्मै नमः ॥
 अथ कृष्ण उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥
 अहं यो दधानः पाण्डवस्य द्रुपदपुत्रतः ॥
 तस्यैव तव हृत्पुत्रोऽयं कुरुक्षेत्रे भटजः ॥
 तस्मै नमः ॥

ad46.s0014 (1653x2330x24b + 1111

ab4b.s0015 (1653x2330x24b + 1111)

Handwritten text in a script, likely Indic, on aged paper. The text is arranged in approximately 12 horizontal lines. The script is dark and appears to be a form of Devanagari or a related Indic script. The paper is heavily discolored with age, showing significant yellowing and brown staining, particularly along the edges and in the center. The ink is somewhat faded in places, and the overall texture of the paper is visible. The text is written in a cursive style, with some characters appearing to be ligatures. The lines of text are roughly parallel, though some are slightly more indented than others. The overall appearance is that of an old, well-used manuscript page.

ab4b.s0016 (1653x2330x24b +111)

Handwritten text in a cursive script, likely from a manuscript. The text is arranged in approximately 12 horizontal lines across the page. The script is dark and somewhat faded, with some ink bleed-through visible from the reverse side. The paper is aged and discolored, with some staining and wear along the edges. The text appears to be in a historical or religious context, possibly a letter or a section of a larger work.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भगवद्गीतासूपनिषत्सु
 अर्जुनसंवादे ॥ १ ॥
 कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ १ ॥
 अर्जुन उवाच ॥ द्रुपदो
 वीर्यवान्पुत्रकामव्रतः ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ २ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ३ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ४ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ५ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ६ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ७ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ८ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ ९ ॥
 धर्मपुत्रः स भवति पाण्डव
 कुरुक्षेत्रे समवेता ॥
 मामकाः पाण्डवाश्चैव
 कीदृशं करिष्यते ॥ १० ॥

ab4b.s0018 (1653x2330x24b + 1111)

Handwritten text in a script, likely Devanagari, covering the entire page. The text is arranged in approximately 12 horizontal lines. The script is cursive and somewhat faded, with some characters appearing to be in a different script or dialect. The paper is aged and discolored, with some visible stains and wear along the edges.

இவ்வாறு செய்து
 அப்போது உண்டான
 காலத்திலேயே
 அந்த மரத்தின்
 கீழ் இருக்கிற
 பிள்ளைகளை
 காண்கின்றான்.
 அவர்களைப்
 பார்த்துக் கொண்டு
 வருஷம் வருஷம்
 போனபோதிலும்
 அங்கேயே இருக்கிற
 பிள்ளைகள்
 அவர்களைப்
 காண்கின்றான்.

ab4b.s0020 (1653x2330x24b + 1111)

Handwritten text in a script, likely Indic, on aged paper. The text is arranged in approximately 15 horizontal lines. The script is dense and cursive, with some characters appearing to be in a different script or dialect than others. The paper is discolored and shows signs of wear, including small holes and stains. The text is mostly illegible due to the quality of the image and the age of the document.

This image shows a fragment of a palm-leaf manuscript. The text is written in a dark, cursive script, characteristic of the Grantha or similar Indic scripts. The fragment is rectangular with irregular, torn edges and a light brown, aged appearance. The text is arranged in approximately 12 horizontal lines. The script is highly stylized and cursive. The fragment is set against a plain white background.

ab4b.s0022 (1653x2330x24b +1111)

Handwritten text in a South Asian script, likely Grantha or Tamil, on a palm leaf manuscript. The text is arranged in approximately 15 horizontal lines. The first line begins with a large, prominent initial character, possibly 'E' or 'A', followed by several smaller characters. The script is finely etched into the surface of the dried leaf, which shows signs of age and wear, including some discoloration and a small tear on the right edge. The overall appearance is that of an ancient or historical document.

AD46.S0023 (1653x2330x24b + 1111)

[illegible]

[The text in this block is extremely faded and illegible.]

ab4b.s0028 (1653x2330x24b +1111)

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 12 horizontal lines. The script is dark and appears to be written on aged, slightly discolored paper. The content is dense and covers most of the page area.

Handwritten text in Devanagari script on a palm leaf manuscript. The text is arranged in approximately 12 horizontal lines across the leaf. The script is dark and appears to be a historical form of the language. The leaf itself is brown and shows signs of age and wear, with irregular edges and some staining.



Collection Awang, text 47 scans introduction

Text 47 of the Collection Awang (ab47 for short) is a New Year's speech. The text originates from Rdzong 'gag (present day Songgang Township in Maerkang County, Aba Prefecture).

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab47 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 51 scans Introduction

Text 51 of the Collection Awang (ab51 for short) originates from Dam bha (present day Dangba Township in Maerkang County, Aba Prefecture). It is a speech praising the greatest earth lord of Dam pha, *Kha ba rta 'dra* ("the snow mountain that looks like a horse")

Professor Awang collected the text in the 1980's. It was typed in its present format in 2004. The transcribed text is available at www.gyalronglatse.org

Ab51 was scanned in 2005. The remarks in red are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

11

श्री गणेशाय नमः ।

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमः ॥

1. ...
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2. ...

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[illegible]

[illegible]

Collection Awang, text 48 scans introduction

Text 48 of the Collection Awang (ab48 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). It is a speech used by monks after the performance of (a) ritual(s) in a household. The monks explain the goal of the ritual performance and the hoped for effects. Then they thank the patron for his sponsoring of the ritual.

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab48 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed texts.

Text 52 of the collection Awang (ab52 for short) originates from the principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture). Professor Awang collected the text in the 1980's. It was transcribed and typed into its present format in Chengdu in 2005. The transcribed text is available at www.gyalronglatse.org

The text was scanned in 2005. Remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed texts.

Ab52 gives an overview of the festivals traditionally celebrated each year.

The text is in some places difficult to understand. The author makes use of many abbreviations. The spelling is highly inconsistent, which makes it hard to know if a variant is caused by direct dialect influence or is simply a spelling mistake. The text is also full of repetition marks, the meaning of which is not always clear.

(155)

Handwritten text in a cursive script, possibly a signature or a name, located in the center of the page.

၁။ စိတ်နှစ်ခြိုက်မှုကို ပြသရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၂။ အခြားအရာများကို အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၃။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၄။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၅။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၆။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၇။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၈။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၉။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၁၀။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

၁၁။ အားထုတ်ရန် နှစ်ဦးစလုံးက အားထုတ်ရမည်။

யிந்திரியம் உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

உபயோகம் உண்டாகிறது. அந்த உபயோகம் உண்டாகிறது.

in the same manner as the other two.

3. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

[illegible]

பாதிமம் சிவசுந்தரி(அ)லட்சுமி அரங்கம் என் ன்ருள்.

• အောက်ဖော်ပြပါ အချက်များကို စစ်ဆေးပါ။

am. - americana (1890-91) *am. - americana* (1890-91)

[illegible]

[Faint handwritten notes at the bottom of the page]

[Faint handwritten text, likely bleed-through from the reverse side.]

... ..

சென்னை - மதுரை ராஜ்புத்திரம், மருத்துவ அமைதி.

Handwritten text in Urdu script, likely a signature or a line of poetry.

$\sim \frac{1}{\sqrt{2\pi}} \int_{-\infty}^{\infty} e^{-\frac{1}{2}x^2} dx$

Text 49 of the Collection Awang (ab49 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). The text contains a wine speech, recited at the opening of a new jar of wine.

Professor Awang collected this text in the 1980's. The text was typed into the computer in 2004. The transcribed text is available at www.gyalronglatse.org

Ab49 was scanned in 2005. Because of the format of the manuscript page 5 and 2 are on one scan; page 3 and 4 on another. The notes in red ink are the editor's remarks. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 53 of the Collection Awang (ab53 for short) originates from the former principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture). Professor Awang collected this text in the 1980's. It was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalronglatse.org

Ab53 was scanned in 2005. The remarks in red are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Ab53 contains a generic hearth speech that can be used on any occasion that calls for a hearth speech, with the appropriate details filled in. The template of the speech is used during the offering of food and drink at the beginning of a festival.

(1)

சென்னை நகரில்

27
தமிழ்நாடு
புதுச்சேரி

புதுச்சேரி

and the $\mathbb{Z}_2$ symmetry is broken.

35. *Enydra, Enydra, Enydra.*

1892-1893

[Faint handwritten text]

[Faint handwritten text]

... ..

42. *Chrysomelidae*

[Faint handwritten notes]

Stanton, E. H.

वि. सं. १९५५-५६

Schizotheca, *Rhyacionia*.

[Faint handwritten text]

1890-1891

The following are the names of the persons who have been

1890-1891. 1892-1893. 1894-1895. 1896-1897. 1898-1899. 1900-1901. 1902-1903. 1904-1905. 1906-1907. 1908-1909. 1910-1911. 1912-1913. 1914-1915. 1916-1917. 1918-1919. 1920-1921. 1922-1923. 1924-1925. 1926-1927. 1928-1929. 1930-1931. 1932-1933. 1934-1935. 1936-1937. 1938-1939. 1940-1941. 1942-1943. 1944-1945. 1946-1947. 1948-1949. 1950-1951. 1952-1953. 1954-1955. 1956-1957. 1958-1959. 1960-1961. 1962-1963. 1964-1965. 1966-1967. 1968-1969. 1970-1971. 1972-1973. 1974-1975. 1976-1977. 1978-1979. 1980-1981. 1982-1983. 1984-1985. 1986-1987. 1988-1989. 1990-1991. 1992-1993. 1994-1995. 1996-1997. 1998-1999. 2000-2001. 2002-2003. 2004-2005. 2006-2007. 2008-2009. 2010-2011. 2012-2013. 2014-2015. 2016-2017. 2018-2019. 2020-2021. 2022-2023. 2024-2025. 2026-2027. 2028-2029. 2030-2031. 2032-2033. 2034-2035. 2036-2037. 2038-2039. 2040-2041. 2042-2043. 2044-2045. 2046-2047. 2048-2049. 2050-2051. 2052-2053. 2054-2055. 2056-2057. 2058-2059. 2060-2061. 2062-2063. 2064-2065. 2066-2067. 2068-2069. 2070-2071. 2072-2073. 2074-2075. 2076-2077. 2078-2079. 2080-2081. 2082-2083. 2084-2085. 2086-2087. 2088-2089. 2090-2091. 2092-2093. 2094-2095. 2096-2097. 2098-2099. 2100-2101. 2102-2103. 2104-2105. 2106-2107. 2108-2109. 2110-2111. 2112-2113. 2114-2115. 2116-2117. 2118-2119. 2120-2121. 2122-2123. 2124-2125. 2126-2127. 2128-2129. 2130-2131. 2132-2133. 2134-2135. 2136-2137. 2138-2139. 2140-2141. 2142-2143. 2144-2145. 2146-2147. 2148-2149. 2150-2151. 2152-2153. 2154-2155. 2156-2157. 2158-2159. 2160-2161. 2162-2163. 2164-2165. 2166-2167. 2168-2169. 2170-2171. 2172-2173. 2174-2175. 2176-2177. 2178-2179. 2180-2181. 2182-2183. 2184-2185. 2186-2187. 2188-2189. 2190-2191. 2192-2193. 2194-2195. 2196-2197. 2198-2199. 2200-2201. 2202-2203. 2204-2205. 2206-2207. 2208-2209. 2210-2211. 2212-2213. 2214-2215. 2216-2217. 2218-2219. 2220-2221. 2222-2223. 2224-2225. 2226-2227. 2228-2229. 2230-2231. 2232-2233. 2234-2235. 2236-2237. 2238-2239. 2240-2241. 2242-2243. 2244-2245. 2246-2247. 2248-2249. 2250-2251. 2252-2253. 2254-2255. 2256-2257. 2258-2259. 2260-2261. 2262-2263. 2264-2265. 2266-2267. 2268-2269. 2270-2271. 2272-2273. 2274-2275. 2276-2277. 2278-2279. 2280-2281. 2282-2283. 2284-2285. 2286-2287. 2288-2289. 2290-2291. 2292-2293. 2294-2295. 2296-2297. 2298-2299. 2300-2301. 2302-2303. 2304-2305. 2306-2307. 2308-2309. 2310-2311. 2312-2313. 2314-2315. 2316-2317. 2318-2319. 2320-2321. 2322-2323. 2324-2325. 2326-2327. 2328-2329. 2330-2331. 2332-2333. 2334-2335. 2336-2337. 2338-2339. 2340-2341. 2342-2343. 2344-2345. 2346-2347. 2348-2349. 2350-2351. 2352-2353. 2354-2355. 2356-2357. 2358-2359. 2360-2361. 2362-2363. 2364-2365. 2366-2367. 2368-2369. 2370-2371. 2372-2373. 2374-2375. 2376-2377. 2378-2379. 2380-2381. 2382-2383. 2384-2385. 2386-2387. 2388-2389. 2390-2391. 2392-2393. 2394-2395. 2396-2397. 2398-2399. 2400-2401. 2402-2403. 2404-2405. 2406-2407. 2408-2409. 2410-2411. 2412-2413. 2414-2415. 2416-2417. 2418-2419. 2420-2421. 2422-2423. 2424-2425. 2426-2427. 2428-2429. 2430-2431. 2432-2433. 2434-2435. 2436-2437. 2438-2439. 2440-2441. 2442-2443. 2444-2445. 2446-2447. 2448-2449. 2450-2451. 2452-2453. 2454-2455. 2456-2457. 2458-2459. 2460-2461. 2462-2463. 2464-2465. 2466-2467. 2468-2469. 2470-2471. 2472-2473. 2474-2475. 2476-2477. 2478-2479. 2480-2481. 2482-2483. 2484-2485. 2486-2487. 2488-2489. 2490-2491. 2492-2493. 2494-2495. 2496-2497. 2498-2499. 2500-2501. 2502-2503. 2504-2505. 2506-2507. 2508-2509. 2510-2511. 2512-2513. 2514-2515. 2516-2517. 2518-2519. 2520-2521. 2522-2523. 2524-2525. 2526-2527. 2528-2529. 2530-2531. 2532-2533. 2534-2535. 2536-2537. 2538-2539. 2540-2541. 2542-2543. 2544-2545. 2546-2547. 2548-2549. 2550-2551. 2552-2553. 2554-2555. 2556-2557. 2558-2559. 2560-2561. 2562-2563. 2564-2565. 2566-2567. 2568-2569. 2570-2571. 2572-2573. 2574-2575. 2576-2577. 2578-2579. 2580-2581. 2582-2583. 2584-2585. 2586-2587. 2588-2589. 2590-2591. 2592-2593. 2594-2595. 2596-2597. 2598-2599. 2600-2601. 2602-2603. 2604-2605. 2606-2607. 2608-2609. 2610-2611. 2612-2613. 2614-2615. 2616-2617. 2618-2619. 2620-2621. 2622-2623. 2624-2625. 2626-2627. 2628-2629. 2630-2631. 2632-2633. 26

65. 66. 67.

100

1. The first part of the text discusses the importance of maintaining accurate records of all transactions, including sales, purchases, and expenses. It emphasizes that proper record-keeping is essential for determining the correct amount of tax liability.

1990

[illegible]

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Collection Awang, text 50 scans Introduction

Text 50 of the Collection Awang (ab50 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). It is a wine speech, used on the occasion of the opening of a new jar of wine.

Professor Awang collected the text in the 1980's. It was typed in its present format in 2004. The transcribed text is available at www.gyalronglatse.org

Ab50 was scanned in 2005. The remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 54 scans Introduction

Text 54 of the Collection Awang (ab54 for short) is a speech intended for use by a religious dignitary (a high *bla ma* or other authorized person), at the occasion of bestowing an initiation (*dbang bskur*). The introductory speech explains to the recipients of the initiation the procedure, efficacy etc. of the *dbang*.

Professor Awang collected the text in the 1980's. Its origins are unclear. The text was entered into the computer in its present format in Chengdu in 2005. In the original manuscript the first page has a drawing, but no title. The title on page one of the typed version is Professor Awang's addition, between square brackets. The transcribed text is available at www.gyalronglatse.org

Ab54 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

၂၀၁၁ နှစ်၊ အောက်တိုဘာလလယ်က

பிழைத்திருக்கிறேன்

1. $\frac{1}{x^2} = x^{-2}$

பெரிய கிணியிலே நல்லாது. ௨௪.

2241

3

[illegible]

$\rightarrow$ $a_1 + v_1 \cdot t_1 = a_2 + v_2 \cdot t_2$

अथर्ववेदः

§ 7072

३५५०-१५५०

॥ श्रीगणेशाय नमः ॥

$$\overline{a_1 a_2} \cdot \overline{a_2 a_3} =$$

March 23. 24.

22-11-22

1940. 10. 10. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 84

॥ ॐ नमो भगवते वासुदेवाय ॥

542

نام و نام خانوادگی: _____

தமிழ்நாட்டியர்

१५५५

2951)

Wang, Y.

山形県立総合資料館蔵

॥ ॐ नमो भगवते वासुदेवाय ॥

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$\frac{d}{dt} \left(\frac{\partial L}{\partial v_i} \right) = \frac{\partial L}{\partial x_i}$

புறமையுள், கிடைக்காது, குற்றமில்லை, திருப்பாடி, குற்றமில்லை.

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॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

1. *Handwritten text in Tamil script, likely a list or index.*
 2. *Handwritten text in Tamil script, likely a list or index.*
 3. *Handwritten text in Tamil script, likely a list or index.*

[illegible][illegible]

$\frac{d}{dt} \left(\frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$

[illegible]

၂၀၁၇ ခုနှစ်၊ ဇူလိုင်လ ၁ ရက်၊ နံနက် ၈ နာရီ ၀၀ မိနစ်၊
 ၂၀၁၇ ခုနှစ်၊ ဇူလိုင်လ ၁ ရက်၊ နံနက် ၈ နာရီ ၀၀ မိနစ်၊

အိမ်ထောင်ရေးအကျိုးအမြတ်များစွာရှိသည်။ အကျိုးအမြတ်များစွာရှိသည်။

[illegible]

၁၈၈၃ ခု၊ ဇူလိုင်လ ၁၀ ရက်၊ နံနက် ၈ နာရီ၊

၁၄၈၈ ခု၊ ဇူလိုင်လ ၁၀ ရက်၊ နေ့၊ နံနက် ၈ နာရီ၊
၁၄၈၈ ခု၊ ဇူလိုင်လ ၁၀ ရက်၊ နေ့၊ နံနက် ၈ နာရီ၊

சூரியன் உதயம் பற்றிப் பற்றி உதித்தது. மருபு உதித்தது. மருபு உதித்தது.

275

[illegible]

சென்னை நகராட்சித் துறைமுகத்துக்கு வரவேற்கிறார்கள் என்று சொல்லும்படி.

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

[illegible][illegible]

וְיִשְׂרָאֵל יִשְׁמְרֵם וְיִשְׁמְרֵם וְיִשְׁמְרֵם

... ..

শ্রীমদ্ভগবৎ গীতা . অধ্যায় . ১০ . শ্লোক . ৩৬ . কৃত্যং যদাচারোহনং

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

சென்னை மாநகரத்திலுள்ள அருங்காட்சியகம், சென்னை, இந்தியா.

[illegible]

ප්‍රතිශ්‍රව්‍ය විධි විශ්‍රාම ප්‍රතිපත්ති සම්බන්ධයෙන් ප්‍රතිපත්ති සම්බන්ධයෙන් සමාජ සේවක

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[illegible]

220.

[illegible]

சென்னை, 10.05.2019

၁၃၂၂ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်

အောက်ပါအတိုင်း ဖြစ်ပွားခဲ့သည်။

၁၃၂၂ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်

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၁၃၂၂ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်

၁၃၂၂ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်

၁၃၂၂ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်

၁၃၂၂ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်

၁၈၈၈ ခု၊ ဇူလိုင်လ ၁၅ ရက်၊ နံနက် ၈ နာရီ၊

အောက်ပါ အမည်ရှိသူတို့သည် နေပြည်တော် မြို့နယ်၊

မိုးမြို့နယ်၊ မိုးမြို့နယ်၊ မိုးမြို့နယ်၊ မိုးမြို့နယ်၊

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Collection Awang, text 51 scans Introduction

Text 51 of the Collection Awang (ab51 for short) originates from Dam bha (present day Dangba Township in Maerkang County, Aba Prefecture). It is a speech praising the greatest earth lord of Dam pha, *Kha ba rta 'dra* (“the snow mountain that looks like a horse”)

Professor Awang collected the text in the 1980's. It was typed in its present format in 2004. The transcribed text is available at www.gyalronglatse.org

Ab51 was scanned in 2005. The remarks in red are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 55 scans Introduction

Text 55 of the Collection Awang (ab55 for short) is a speech used at the occasion of *dbang bskur*, the bestowing of an initiation.

Professor Awang collected the text in the 1980's. Its origins are unclear. The text was typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org. Ab55 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

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2. अर्थः निम्नलिखितः

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သုတေသနတို့ကို အသုံးပြုနိုင်ရန် အချက်အလက်များကို စုံစမ်းရန် လိုအပ်သည်။

ထို့ကြောင့် အောက်ဖော်ပြပါ အချက်များကို စုံစမ်းရန် လိုအပ်သည်။

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Text 52 of the collection Awang (ab52 for short) originates from the principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture). Professor Awang collected the text in the 1980's. It was transcribed and typed into its present format in Chengdu in 2005. The transcribed text is available at www.gyalronglatse.org

The text was scanned in 2005. Remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed texts

Ab52 gives an overview of the festivals traditionally celebrated each year.

The text is in some places difficult to understand. The author makes use of many abbreviations. The spelling is highly inconsistent, which makes it hard to know if a variant is caused by direct dialect influence or is simply a spelling mistake. The text is also full of repetition marks, the meaning of which is not always clear.

Collection Awang, text 56 scans introduction

Text 56 of the Collection Awang (ab56 for short) is an introduction to tantric teachings (*gsangs sngags*).

Professor Awang collected the text in the 1980s. He cannot remember the origins of the text. Ab56 was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalronglatse.org

The manuscript was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

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Text 53 of the Collection Awang (ab53 for short) originates from the former principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture). Professor Awang collected this text in the 1980's. It was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalronglatse.org

Ab53 was scanned in 2005. The remarks in red are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Ab53 contains a generic hearth speech that can be used on any occasion that calls for a hearth speech, with the appropriate details filled in. The template of the speech is used during the offering of food and drink at the beginning of a festival.

Text 58 of the Collection Awang (ab58 for short) is a bilingual text in Tibetan and Rgyalrong. The text contains a letter of Mgon bo klu sgrub to a friend.

Each page of ab58 has four lines, consisting of two sets of two lines. The top line of each set is in Tibetan, with a Rgyalrong translation in cursive underneath. The text is not complete; the last part is missing.

Professor Awang collected the text in the 1980s. The original manuscript was in the possession of the secretary of the king (*tusi*) of Btsan lha (in present day Xiaojin County, Aba Prefecture).

The text was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org.

Ab58 was scanned in 2005. Unfortunately, when Professor Awang photocopied the original manuscript in the 1980s, the pages got mixed up. Also, the format of the text made it necessary to make two scans for each page: a left half and a right half. These factors have caused for some awkward numbering of the scans. The manuscript contains 12 pages. There are, in total, 8 scans. Each scan contains either the left halves or the right halves of three pages of the manuscript. The scan numbers indicate the order of the manuscript pages, from top to bottom, e.g. abs58.5a,3a,1a shows the left halves of pages 5, 3 and 1 (from top to bottom on the scan) of the manuscript. abs58.5b,3b,1b shows the right halves of the same pages.

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Collection Awang, text 54 scans Introduction

Text 54 of the Collection Awang (ab54 for short) is a speech intended for use by a religious dignitary (a high *bla ma* or other authorized person), at the occasion of bestowing an initiation (*dbang bskur*). The introductory speech explains to the recipients of the initiation the procedure, efficacy etc. of the *dbang*.

Professor Awang collected the text in the 1980's. Its origins are unclear. The text was entered into the computer in its present format in Chengdu in 2005. In the original manuscript the first page has a drawing, but no title. The title on page one of the typed version is Professor Awang's addition, between square brackets. The transcribed text is available at www.gyalrong.latse.org

Ab54 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 59 scans introduction

Text 59 of the Collection Awang (ab59 for short) is a bilingual text in Tibetan and Rgyalrong. The text contains the *Sa skya'i legs bshad*.

Each page of ab59 has six lines, consisting of three sets of two lines. The top line of each set is in Tibetan, with a Rgyalrong translation in cursive underneath.

Professor Awang collected the text in the 1980s. The original manuscript was in the possession of the secretary of one of the kings (*tusi*) of Btsan lha (present day Xiaojin County, Aba Prefecture). The text was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org.

Ab59 was scanned in 2005 in Chengdu. Because of the paper format of the original some scans contain one page and some contain two pages. The scans that contain two pages have been numbered to indicate the top most page on the scan first (e.g. on abs59.175-176 the top most page is page 175, with 176 below it). A number of pages had to be scanned in left and right halves. This is indicated in the scan numbering: abs59.31a contains the left half of page 31, abs.31b the right half.

Markings in red or blue are the editor's notes.

The numbers of the scans are coordinated with the page numbers of the transcribed text.

薄 施 升 功 白 蓮 花 經 卷 第 一 章



Handwritten text in a cursive script, likely a letter or document. The text is written in a dark ink on a light-colored paper. The script is dense and fills most of the page. There are some faint, illegible markings at the top right, possibly a date or a signature. The overall appearance is that of an old, handwritten document.

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Handwritten text in a script, likely Devanagari, spanning multiple lines. The text is faint and difficult to read due to the quality of the scan. Some words are partially legible, such as "महाराष्ट्र" (Maharashtra) and "गुजरात" (Gujarat). The text appears to be a list or a series of entries, possibly related to a historical or administrative document.

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 235. *Charts*
 236. *Maps*
 237. *Tables*
 238. *Figures*
 239. *Equations*
 240. *Formulas*
 241. *Diagrams*
 242. *Charts*
 243. *Maps*
 244. *Tables*
 245. *Figures*
 246. *Equations*
 247. *Formulas*
 248. *Diagrams*
 249. *Charts*
 250. *Maps*
 251. *Tables*
 252. *Figures*
 253. *Equations*
 254. *Form*

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

2. The second part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

3. The third part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

4. The fourth part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

5. The fifth part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

6. The sixth part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

7. The seventh part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

8. The eighth part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

9. The ninth part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

10. The tenth part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्चनम् ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगणेशाय नमः ॥ श्रीविष्णवे नमः ॥ श्रीशिवाय नमः ॥ श्रीब्रह्माय नमः ॥
 श्रीनारायणाय नमः ॥ श्रीहरिणे नमः ॥ श्रीरामाय नमः ॥ श्रीलक्ष्मणे नमः ॥
 श्रीसीतलेखिकाय नमः ॥ श्रीजयश्यामे नमः ॥ श्रीपद्मे नमः ॥ श्रीसुन्दरीयै नमः ॥
 श्रीदुर्गायै नमः ॥ श्रीकालीयै नमः ॥ श्रीत्रिशूलेश्वरीयै नमः ॥ श्रीधनुर्वशीयै नमः ॥
 श्रीस्तुतिभक्त्यै नमः ॥ श्रीश्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे अर्जुन उवाच ॥
 द्रुपदमुनिर्वाक्यं ब्रूयात्तत्र तदा ॥
 कुरुक्षेत्रे समवेता युयुतसः ॥
 क्रौञ्चसमासीत्सर्वभारविभक्तानां ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता याम् ॥
 सन्निभो द्रुपदो वीर्यवान्बभूवुः ॥
 ॐ नमो भगवते वासुदेवाय ॥

செய்து கொடுத்திருக்கிறார்கள். இதைப் பற்றி
மேலும் விவரம் கேள்விப்பட்டால் உறுதியாகச் சொல்ல
முடியாது. ஆனால் இந்தக் காலத்தில் மிகவும்
பெரிய அளவுக்குள்ளே நடைபெற்று வருகிறது.
இந்த நிலைமைக்கு என்ன நடவடிக்கை எடுக்கப்படும்
என்பதில் தாமதமாகவில்லை.

[The page contains faint, illegible handwritten notes.]

Handwritten text in a cursive script, likely a letter or document. The text is written in a dark ink on a light-colored paper. The script is fluid and continuous, with many ligatures and flourishes. The text is arranged in several lines, filling most of the page. There are some small, dark marks or stains on the paper, particularly near the top left and bottom right. The overall appearance is that of an old, handwritten document.

1. 1. The first part of the paper
 2. 2. The second part of the paper
 3. 3. The third part of the paper
 4. 4. The fourth part of the paper
 5. 5. The fifth part of the paper
 6. 6. The sixth part of the paper
 7. 7. The seventh part of the paper
 8. 8. The eighth part of the paper
 9. 9. The ninth part of the paper
 10. 10. The tenth part of the paper

1. The first part of the document is a letter from the Secretary of the
Board of Directors to the Shareholders, dated 1st January 1900.
2. The second part is a report on the business of the company for the year
1899, showing a profit of £10,000.
3. The third part is a statement of the assets and liabilities of the company
at the end of the year.
4. The fourth part is a statement of the income and expenditure of the company
for the year.
5. The fifth part is a statement of the dividends paid to the shareholders
for the year.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) under the conditions (2). It is shown that the system (1) has a solution if and only if the conditions (2) are satisfied. The second part of the paper is devoted to the construction of the solution of the system (1) under the conditions (2). It is shown that the solution of the system (1) can be constructed by the method of successive approximations. The third part of the paper is devoted to the study of the properties of the solution of the system (1) under the conditions (2). It is shown that the solution of the system (1) is unique and stable with respect to the initial conditions. The fourth part of the paper is devoted to the study of the properties of the solution of the system (1) under the conditions (2). It is shown that the solution of the system (1) is unique and stable with respect to the initial conditions. The fifth part of the paper is devoted to the study of the properties of the solution of the system (1) under the conditions (2). It is shown that the solution of the system (1) is unique and stable with respect to the initial conditions.

[Faint handwritten notes visible through the paper]

1. $\frac{1}{x^2} = x^{-2}$

2. $\frac{d}{dx} x^{-2} = -2x^{-3}$

3. $= -2x^{-3}$

4. $= -\frac{2}{x^3}$

5. $= -\frac{2}{x^3}$

6. $= -\frac{2}{x^3}$

7. $= -\frac{2}{x^3}$

विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

विभाग प्रमुख, विश्वविद्यालयीय विभाग

Handwritten text in Devanagari script, likely a letter or document. The text is written in a cursive style and is somewhat faded. It appears to be a formal communication, possibly a letter or a document, with a date and a signature visible at the end.

Collection Awang, text 55 scans Introduction

Text 55 of the Collection Awang (ab55 for short) is a speech used at the occasion of *dbang bskur*, the bestowing of an initiation.

Professor Awang collected the text in the 1980's. Its origins are unclear. The text was typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org. Ab55 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

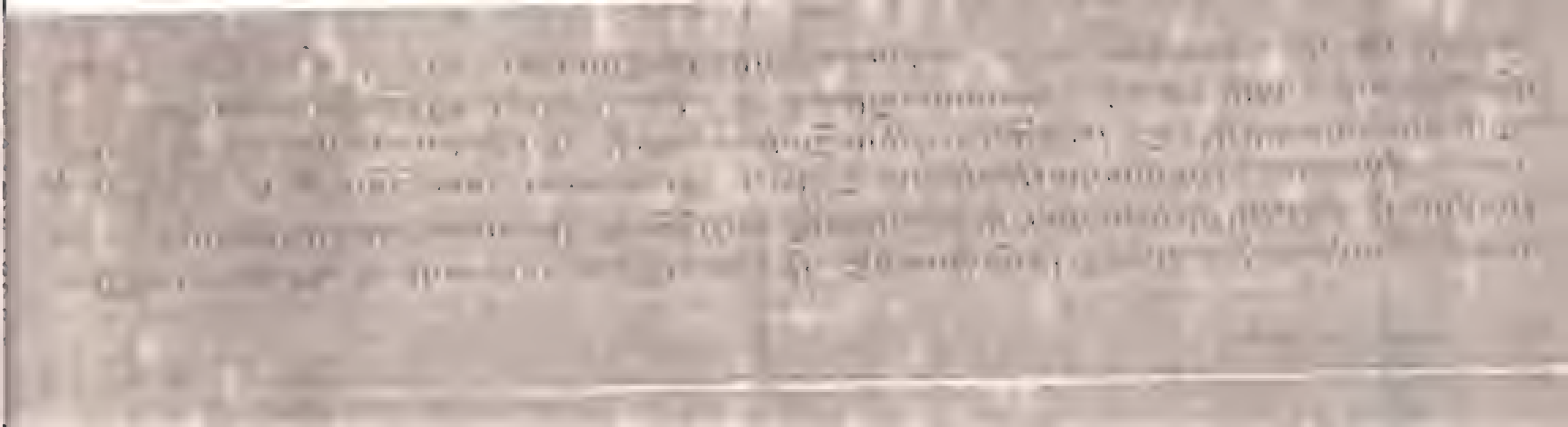
Collection Awang text 60 scans introduction

Text 60 of the Collection Awang (ab60 for short) is a bilingual grammatical treatise in Tibetan and Rgyalrong. It is one of the very few texts in the collection that is dated. The manuscript was commissioned by the king of Chu chen, a Rgyalrong principality in present day Jinchuan County (Aba Prefecture). The text was written in the water male tiger year of Qianlong's reign, which is 1782. The manuscript was used as a textbook for the children of nobility and high officials in the principality. The text contains a Tibetan treatise on grammar (spelling rules), composed in traditional clauses of seven syllables for easy memorization. The original Tibetan treatise was authored by Zha lu lo chen. The author of ab60 used the most important parts of Zha lu's treatise and annotated them. The main body of this text, but not the notes, translated into Rgyalrong, makes up the second part of the manuscript.

Professor Awang collected ab60 in the 1980's. It was transcribed and scanned in Chengdu in 2005.

Page 29 in the original manuscript is missing. According to Professor Awang it probably was a blank page (there are several of these in the manuscript); apparently the treatise is complete. We have skipped the number in the transcribed text.

The long and narrow format of the pages made it impossible to scan them whole. Most pages are scanned in left and right halves, indicated in the page numbering with letters (a and b), e.g. abs60 265a and abs60 265 b. The numbers of the scans are coordinated with the page numbers of the transcribed version of ab60, which can be found at www.gyalrong.latse.org



1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the auditor in ensuring the integrity of the financial statements. It emphasizes the need for transparency and accountability in the reporting process.

2. The second part of the document outlines the specific procedures and standards that must be followed during the audit process. This includes the selection of samples, the use of statistical methods, and the documentation of findings. It also addresses the potential for bias and the need for objectivity.

3. The third part of the document discusses the ethical considerations that must be taken into account when performing an audit. This includes the importance of confidentiality, the avoidance of conflicts of interest, and the need for professional judgment. It also addresses the potential for fraud and the need for vigilance.

4. The fourth part of the document discusses the communication of audit results to the relevant stakeholders. This includes the preparation of audit reports, the presentation of findings to the board of directors, and the communication of results to the public. It also addresses the need for transparency and the importance of clear communication.

5. The fifth part of the document discusses the ongoing nature of the audit process and the need for continuous improvement. This includes the importance of staying up-to-date on the latest standards and the need for ongoing training and development. It also addresses the potential for new challenges and the need for adaptability.



May 10, 1905

Dear Mr. [Name]

I have received your letter of the 5th inst.

and am glad to hear from you.

I am well and hope this finds you the same.

I am, Sir, very respectfully,
Your obedient servant,
[Signature]

[Address]

Received

of the sum of [Amount]

for [Purpose]

on the 10th day of May, 1905.

[Signature]

[Address]

[Address]

Collection Awang, text 56 scans introduction

Text 56 of the Collection Awang (ab56 for short) is an introduction to tantric teachings (*gsangs sngags*).

Professor Awang collected the text in the 1980s. He cannot remember the origins of the text. Ab56 was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org

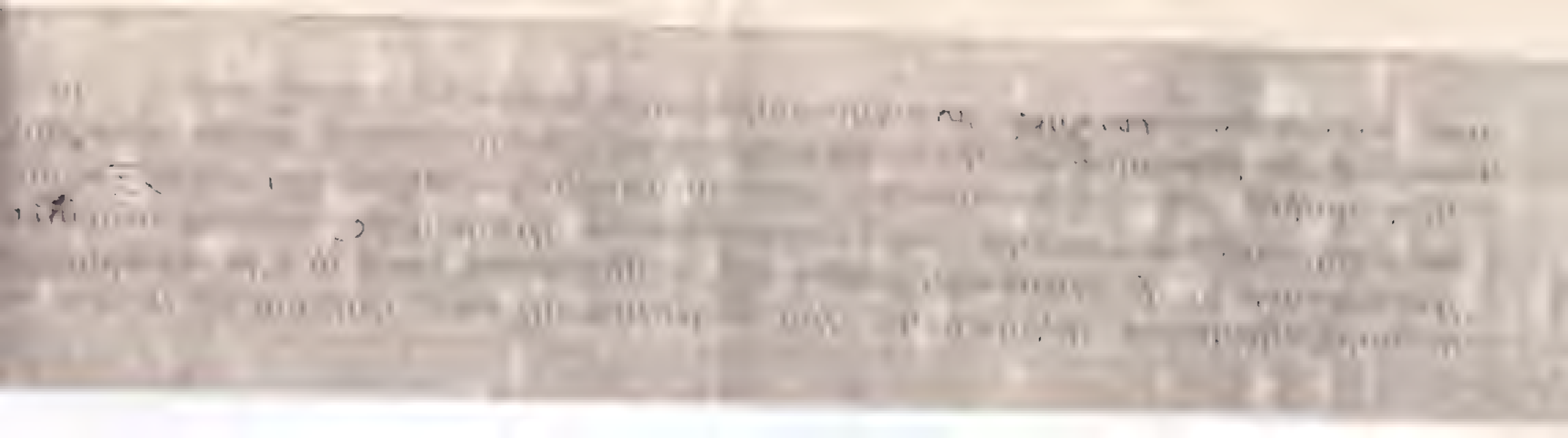
The manuscript was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 61-62 scans introduction

Text 61-62 of the Collection Awang (ab61-62 for short) was collected by Professor Awang in the 1980's. The text originates from Btsan lha, present day Xiaojin County in Aba Prefecture.

Ab61-62 contains two texts. Ab61 is a wedding speech; ab62 concerns itself with astrology and auspicious days. Some lines of the manuscript are missing or illegible, due to photo copying problems. Ab62 is incomplete.

The text in its present format was transcribed and scanned in Chengdu in 2005. The page numbers of the scans are coordinated with the page numbers of the transcribed version of ab61-62, which is available at www.gyalrong-latse.org



1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the financial aspects of the organization. It provides a detailed overview of the budget, including the projected income and expenses for the upcoming year. This section also discusses the various financial risks and how they are being managed to ensure the organization's financial stability.

3. The third part of the document addresses the operational challenges faced by the organization. It identifies the key areas where improvements are needed and outlines the strategies being implemented to address these challenges. This section also discusses the role of the various departments in the organization and how they are working together to achieve the organization's goals.

4. The fourth part of the document discusses the future of the organization. It outlines the long-term vision and the strategies being implemented to achieve this vision. This section also discusses the various opportunities and challenges that the organization is facing and how it is preparing to meet them.

5. The fifth part of the document discusses the role of the various stakeholders in the organization. It outlines the responsibilities of the various departments and the individuals within them, ensuring that everyone is working towards the same goals. This section also discusses the various ways in which the organization is engaging with its stakeholders and how it is ensuring that their voices are heard.

6. The sixth part of the document discusses the various risks and challenges that the organization is facing. It identifies the key areas where risks are highest and outlines the strategies being implemented to manage these risks. This section also discusses the various ways in which the organization is ensuring that it is prepared to respond to any potential risks or challenges.

7. The seventh part of the document discusses the various ways in which the organization is ensuring that it is meeting its obligations to its stakeholders. It outlines the various ways in which the organization is ensuring that it is providing high-quality products and services, and that it is treating its employees and customers fairly. This section also discusses the various ways in which the organization is ensuring that it is contributing to the community and the environment.

8. The eighth part of the document discusses the various ways in which the organization is ensuring that it is staying up-to-date with the latest trends and technologies. It outlines the various ways in which the organization is investing in research and development, and how it is ensuring that it is always at the forefront of its field. This section also discusses the various ways in which the organization is ensuring that it is always providing the best possible products and services to its customers.

9. The ninth part of the document discusses the various ways in which the organization is ensuring that it is always providing the best possible products and services to its customers. It outlines the various ways in which the organization is ensuring that it is always listening to its customers and responding to their needs. This section also discusses the various ways in which the organization is ensuring that it is always providing the best possible customer service.

10. The tenth part of the document discusses the various ways in which the organization is ensuring that it is always providing the best possible products and services to its customers. It outlines the various ways in which the organization is ensuring that it is always providing the best possible products and services to its customers. This section also discusses the various ways in which the organization is ensuring that it is always providing the best possible customer service.





















[illegible]

















Text 58 of the Collection Awang (ab58 for short) is a bilingual text in Tibetan and Rgyalrong. The text contains a letter of Mgon bo klu sgrub to a friend.

Each page of ab58 has four lines, consisting of two sets of two lines. The top line of each set is in Tibetan, with a Rgyalrong translation in cursive underneath. The text is not complete: the last part is missing.

Professor Awang collected the text in the 1980s. The original manuscript was in the possession of the secretary of the king (*tusi*) of Btsan lha (in present day Xiaojin County, Aba Prefecture).

The text was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org

Ab58 was scanned in 2005. Unfortunately, when Professor Awang photocopied the original manuscript in the 1980s, the pages got mixed up. Also, the format of the text made it necessary to make two scans for each page: a left half and a right half. These factors have caused for some awkward numbering of the scans. The manuscript contains 12 pages. There are, in total, 8 scans. Each scan contains either the left halves or the right halves of three pages of the manuscript. The scan numbers indicate the order of the manuscript pages, from top to bottom, e.g. abs58.5a,3a,1a shows the left halves of pages 5, 3 and 1 (from top to bottom on the scan) of the manuscript. abs58.5b,3b,1b shows the right halves of the same pages.

Collection Awang, text 63-65 scans introduction

Text 63-65 of the Collection Awang (ab63-65 for short) is a manuscript, originating from Suomo, that contains three separate texts. Ab63 is a Tibetan-Rgyalrong glossary. Text 64 contains a history of the principality of So mang (centered on present day Suomo Township in Maerkang County, Aba Prefecture). Ab65 gives a short history of the eighteen Rgyalrong principalities.

Professor Awang collected the texts in the 1980's. The manuscript is damaged, with many of the pages missing their edges. Ab63-65 was typed into the computer and scanned in 2005 in Chengdu. Due to the format of the manuscript, the pages were scanned in pairs from top to bottom (page 1 and 2, page 3 and 4) in left and right halves. This is reflected in the page numbers of the scans: abs63-65.3,4a and abs63-65.3,4b show the left half of pages three and four and the right half of pages three and four respectively. The page numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalrong-latse.org

முடி

[[தொடிக் கவிதை மெதுவாகப் பார்ப்பது]]

பொருள்வழிபாடு

मोक्षदा-पुत्रिणी श्रीकृष्णजीमल्लुङ्गवासी

ਅੰਤਰਿ ਭਾਗਿ ਭਾਗਿ ਭਾਗਿ ਭਾਗਿ

ក៏សរសេរឈ្មោះនេះបញ្ចប់

സ്വപ്രസാദം

1710-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-10

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2017

निर्वाण

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

नन्दोद्विगते

સેવકગણેયતીપુત્રેયતીનંદનપુત્રી

11301231415161718192021222324252627282930313233343536373839404142434445464748495051525354555657585960616263646566676869707172737475767778798081828384858687888990919293949596979899100101102103104105106107108109110111112113114115116117118119120121122123124125126127128129130131132133134135136137138139140141142143144145146147148149150151152153154155156157158159160161162163164165166167168169170171172173174175176177178179180181182183184185186187188189190191192193194195196197198199200201202203204205206207208209210211212213214215216217218219220221222223224225226227228229230231232233234235236237238239240241242243244245246247248249250251252253254255256257258259260261262263264265266267268269270271272273274275276277278279280281282283284285286287288289290291292293294295296297298299300301302303304305306307308309310311312313314315316317318319320321322323324325326327328329330331332333334335336337338339340341342343344345346347348349350351352353354355356357358359360361362363364365366367368369370371372373374375376377378379380381382383384385386387388389390391392393394395396397398399400401402403404405406407408409410411412413414415416417418419420421422423424425426427428429430431432433434435436437438439440441442443444445446447448449450451452453454455456457458459460461462463464465466467468469470471472473474475476477478479480481482483484485486487488489490491492493494495496497498499500501502503504505506507508509510511512513514515516517518519520521522523524525526527528529530531532533534535536537538539540541542543544545546547548549550551552553554555556557558559560561562563564565566567568569570571572573574575576577578579580581582583584585586587588589590591592593594595596597598599600601602603604605606607608609610611612613614615616617618619620621622623624625626627628629630631632633634635636637638639640641642643644645646647648649650651652653654655656657658659660661662663664665666667668669670671672673674675676677678679680681682683684685686687688689690691692693694695696697698699700701702703704705706707708709710711712713714715716717718719720721722723724725726727728729730731732733734735736737738739740741742743744745746747748749750751752753754755756757758759760761762763764765766767768769770771772773774775776777778779780781782783784785786787788789790791792793794795796797798799800801802803804805806807808809810811812813814815816817818819820821822823824825826827828829830831832833834835836837838839840841842843844845846847848849850851852853854855856857858859860861862863864865866867868869870871872873874875876877878879880881882883884885886887888889890891892893894895896897898899900901902903904905906907908909910911912913914915916917918919920921922923924925926927928929930931932933934935936937938939940941942943944945946947948949950951952953954955956957958959960961962963964965966967968969970971972973974975976977978979980981982983984985986987988989990991992993994995996997998999100010011002100310041005100610071008100910101011101210131014101510161017101810191020102110221023102410251026102710281029103010311032103310341035103610371038103910401041104210431044104510461047104810491050105110521053105410551056105710581059106010611062106310641065106610671068106910701071107210731074107510761077107810791080108110821083108410851086108710881089109010911092109310941095109610971098109911001101110211031104110511061107110811091110111111121113111411151116111711181119112011211122112311241125112611271128112911301131113211331134113511361137113811391140114111421143114411451146114711481149115011511152115311541155115611571158115911601161116211631164116511661167116811691170117111721173117411751176117711781179118011811182118311841185118611871188118911901191119211931194119511961197119811991200120112021203120412051206120712081209121012111212121312141215121612171218121912201221122212231224122512261227122812291230123112321233123412351236123712381239124012411242124312441245124612471248124912501251125212531254125512561257125812591260126112621263126412651266126712681269127012711272127312741275127612771278127912801281128212831284128512861287128812891290129112921293129412951296129712981299130013011302130

मण्डलिकावकीर्तुकावानी।। ५५९

॥ अथ श्रीगणेशोपनिषत् ॥

ਕੀਰੀ ਕਾਪੜੇ, ਰਾਇਕਾ ਲਾਈਨੀ ਦੀ ਕੁਝੀ

ပြေပျော်စရာကောင်းသည်။

[illegible]

॥ अ० ॥ १० ॥ १० ॥ १० ॥ १० ॥

[Faint handwritten text in Devanagari script]

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 प्रथमोऽध्यायः ॥ श्रीकृष्णार्जुनसंवादे ॥
 अर्जुन उवाच ॥ द्रुपदमुनिप्रसादात्
 प्राप्तास्त्वया धर्मज्ञानास्तैश्च विनाशिताः
 सर्वपापानि मे कुरुतः शङ्काया त्वया
 मुनिभ्यो वक्ष्यते ॥ १ ॥

॥ श्री गणेशाय नमः ॥
 श्री गणेशाय नमः ॥

संज्ञावि [प्रथमपदे विज्ञानात्प्राप्तत्वात्तत्त्वोक्तौ] वाच्यम्

[illegible]

[Faint handwritten text in Devanagari script]

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ਧਾ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਯਥਾਪ੍ਰਾਪਤਿਯਾਤ੍ਰਾਪਤਿ
ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥

੧॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥
ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥

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ਧਾ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥
ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥

ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥
ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥

9

ਧਾ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥
ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥ ਗਿਆਨਭਯੋ॥

ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥
ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥ ਧਿਆਨਭਯੋ॥

7

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[Faint handwritten text, likely bleed-through from the reverse side.]

... ॥ ॐ नमो भगवते वासुदेवाय ॥ ...

॥ श्रीगणेशाय नमः ॥ श्रीगुरुदेवाय नमः ॥ श्रीगुरुदेवाय नमः ॥

[Faint handwritten Devanagari script]

Collection Awang, text 59 scans introduction

Text 59 of the Collection Awang (ab59 for short) is a bilingual text in Tibetan and Rgyalrong. The text contains the *Sa skya'i legs bshad*

Each page of ab59 has six lines, consisting of three sets of two lines. The top line of each set is in Tibetan, with a Rgyalrong translation in cursive underneath

Professor Awang collected the text in the 1980s. The original manuscript was in the possession of the secretary of one of the kings (*tusi*) of Btsan lha (present day Xiaojin County, Aba Prefecture). The text was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at www.gyalrong.latse.org

Ab59 was scanned in 2005 in Chengdu. Because of the paper format of the original some scans contain one page and some contain two pages. The scans that contain two pages have been numbered to indicate the top most page on the scan first (e.g. on abs59.175-176 the top most page is page 175, with 176 below it). A number of pages had to be scanned in left and right halves. This is indicated in the scan numbering: abs59.31a contains the left half of page 31, abs 31b the right half.

Markings in red or blue are the editor's notes.

The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 66-69 scans introduction

Text 66-69 of the Collection Awang (ab66-69 for short) originates from So mang, the Rgyalrong principality centered on present day Suo mo Township in Maerkang County, Aba Prefecture

The manuscript contains four texts. Ab66 is a speech used at the occasion of a wine offering or a toast. Text 67 contains a well-wishing speech, often used at the conclusion of important publicly performed rituals, before the audience disperses. Ab68 gives a speech pronounced at the presentation of a letter or document. Ab69 is a history of So mang principality.

Professor Awang collected ab66-69 in the 1980s. The manuscript was typed into the computer and scanned in Chengdu in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalrong.latse.org

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[illegible]

ॐ नमो भगवते वासुदेवाय ॥ गणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ गणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ
ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ

ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ
ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ

ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ
ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ ਪੰਨਾ

၈၈။

ကတုဂေါတမိဝါရောသလေဗ္ဗသမ္ပာဒေတကလံ

ဥတုဗေဒနာပုပ္ဖသမ္ပာဒေတကလံ

ကတုဂေါတမိဝါရောသလေဗ္ဗသမ္ပာဒေတကလံ

ဥတုဗေဒနာပုပ္ဖသမ္ပာဒေတကလံ

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ဥတုဗေဒနာပုပ္ဖသမ္ပာဒေတကလံ

ક્રિષ્ણપ્રજાપતિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

ક્રિષ્ણપ્રજાપતિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

ક્રિષ્ણપ્રજાપતિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

ક્રિષ્ણપ્રજાપતિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

અર્ચનવિધિ
શ્રીકૃષ્ણપ્રજાપતિ

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புதுமலர்நிபந்தனா

လှတပေးခြင်းပုံနှိပ်လှူဒါန်း

မြို့ပေါ်တပ်မတော်

ਸੁਖਮਿਧਿਯਾ ॥

சுருதிநம்பி
பொருளும் உய்யும்

[illegible]

॥ श्रीगणेशाय नमः ॥
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၁။ ဤစာပေသည် မြန်မာ့ဓလေ့ထုံးတမ်းများကို ရှင်းလင်းဖော်ပြထားပါသည်။

အကျိုးလေ့မှပေါ်ပေါက်

சிவசுந்தரி

အထွေထွေအကျဉ်းချုပ်

[illegible]

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வடமங்கலமுக்குமேயுடைய

[illegible]

ΓΑΡΟΥ

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ശിഷ്യൻ അ. വി. കുറുപ്പൻ

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ॐ नमो भगवते वासुदेवाय

प्रत्यक्षसामग्र्यम्

ଅ. ଡି. ଶ୍ରୀରାମ ଦାସ ଶ୍ରୀ ଚାନ୍ଦିନୀ ଚଣ୍ଡୀ

ਭਾਗੁ ਮਨੁ ਸੀ ਛਾਯੀ ਅੰਗੁ ਜਾਨਨੀ ਨੇ ਪ੍ਰਭੁ ਅੰਗੀ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

61 श्रीगणेशाय नमः

သတည်းပေါင်း၍အစပ်ထွေတည်း။

গণিত

ਸ੍ਰੀ ਮਾਤਾ ਜੀ ਦੇ ਨਾਮ ਅੰਗੁਲਿਕਾ ਸ਼੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਨਾਮ ਅੰਗੁਲਿਕਾ

ಶಿಲಂಕರ. ಶಿಲಂಕರ. ಶಿಲಂಕರ. ಶಿಲಂಕರ.

गिहनीपाठ

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ॐ नमो भगवते वासुदेवाय

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ΠΡΟΣ ΜΕΜΟΡΙΑΝ ΜΟΥ

சுதந்திரம்

Handwritten text in a South Indian script, likely Grantha or Tamil, featuring multiple lines of text with some characters underlined. The script is dense and appears to be a form of classical or religious literature. The text is written on a light-colored background, possibly parchment or paper, and shows signs of age and wear.

[illegible]

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पुनः

சுருதி

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အကယ်၍ အသံအသံ
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အကယ်၍ အသံအသံ
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အကယ်၍ အသံအသံ
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ပေးအပ်

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[illegible][illegible]

[illegible]

သိက္ခာပာယိက

ပိပဂါယုဓာဗပံတုရတု

ဂဇိတုဂဏ္ဍာလကောယထပလ

သုသဂါ

သိက္ခာပာ

ပိပ

ဗုဒ္ဓံဂါရိယုဓာဗပံတုရတု

ဂဇိတုဂါရိယုဓာဗပံတုရတု

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ဗုဒ္ဓံဂါရိယုဓာဗပံတုရတု

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ဗုဒ္ဓံဂါရိယုဓာဗပံတုရတု

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ဂါရိယုဓာဗပံတုရတု

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သုသဂါ

[illegible]

[illegible]

ဝိပဿနာပညာသုတ္တံတွင် ဝိပဿနာပညာသုတ္တံတွင် ဝိပဿနာပညာသုတ္တံတွင်
ဤသို့ဆိုသည်မှာ ဤသို့ဆိုသည်မှာ ဤသို့ဆိုသည်မှာ

ဝိပဿနာပညာသုတ္တံတွင် ဝိပဿနာပညာသုတ္တံတွင် ဝိပဿနာပညာသုတ္တံတွင်
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[illegible]

၅၅။ ဌာပယ်။ စာတပဒါနံ၊ ဝေလံ၊ ဝေပယ။ ဧဝံ၊ ဧဝံ၊ ဧဝံ၊ ပတုပ္ပံ။ ဂဇ
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પ્રવૃત્તિભેદભેદાશ્રયે ॥ નિત્યભાવભાવમુદ્ભવ્યે ॥ બિભક્ષ્યભાવભાવ
પ્રવૃત્તિભેદભેદાશ્રયે ॥ નિત્યભાવભાવમુદ્ભવ્યે ॥ બિભક્ષ્યભાવભાવ

ભાવભાવ ॥ ભાવભાવભાવભાવભાવભાવ ॥ મુદ્ભવ્યભાવભાવભાવભાવ
ભાવભાવ ॥ ભાવભાવભાવભાવભાવભાવ ॥ મુદ્ભવ્યભાવભાવભાવભાવ

ભાવભાવભાવભાવ ॥ ભાવભાવભાવભાવભાવભાવ ॥ મુદ્ભવ્યભાવભાવભાવભાવ
ભાવભાવભાવભાવ ॥ ભાવભાવભાવભાવભાવભાવ ॥ મુદ્ભવ્યભાવભાવભાવભાવ

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09। தெருபெரிய (தெருபெரிய) நெரு தெருபெரிய (தெருபெரிய) நெரு தெருபெரிய (தெருபெரிய) நெரு
கொண்டிருக்கிறார்கள். கி.பி. 1900-ல். தெருபெரிய (தெருபெரிய) நெரு.

010। தெருபெரிய (தெருபெரிய) நெரு தெருபெரிய (தெருபெரிய) நெரு தெருபெரிய (தெருபெரிய) நெரு
கொண்டிருக்கிறார்கள். கி.பி. 1900-ல். தெருபெரிய (தெருபெரிய) நெரு.

011। தெருபெரிய (தெருபெரிய) நெரு தெருபெரிய (தெருபெரிய) நெரு தெருபெரிய (தெருபெரிய) நெரு
கொண்டிருக்கிறார்கள். கி.பி. 1900-ல். தெருபெரிய (தெருபெரிய) நெரு.

११॥ श्रीगुरुभक्त्यात्मना ॥ वाग्वैद्यैः प्रपन्नैः स्वस्वतः ॥ दत्तानुगतैः स्वस्वतः ॥
॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥

॥ वाग्वैद्यैः प्रपन्नैः स्वस्वतः ॥ दत्तानुगतैः स्वस्वतः ॥
॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥

॥ वाग्वैद्यैः प्रपन्नैः स्वस्वतः ॥ दत्तानुगतैः स्वस्वतः ॥
॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥ श्रीगुरुभक्त्यात्मना ॥

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အနိစ္စသမာပရိယာယံ။ ဤသံသယောပရိယာယံ။ ဤသံသယောပရိယာယံ။

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၃။ ပုံသေစာကြည့်အခါ၌ **အရသာ**
 ကြိုက်ရသကဲ့သို့ ချစ်ခင်နှစ်သက်စေရန် နှိုးဆော်ပါ။

३५॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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ॐ नमो भगवते वासुदेवाय

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०३१११०५

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ရွှေမင်းတရား

श्रीजगद्गुरु महोदय,

ပြည်သူ့အကျိုးအမြတ်အတွက်

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ॐ नमो भगवते वासुदेवाय ॥

১৫৫

1951

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ਸ੍ਰੀ ਘੋਰਨਾਸੀਮਾਨੰਦੀਤੀਰਥੀਤਕਾ ੫੧

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श्री. श्री. गुरुदेवकी शिरीषी प्रसीति

১৫৫

1951

ကဗျာ

ਅੰਮ੍ਰਿਤਸਰ

ହମେନିଶିକା

இருந்துவருவதென்ப

ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥

ကလေးတို့၏အားကိုး

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॥ गुरुनामसमस्तोपासनादिफलदायक ॥

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ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

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சிவ.நிதிராஜனபாஸ்கினம்

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

တပျဉ်လှေလှေခွေခွေ

॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्चनम् ॥
 श्रीकृष्णाय नमः ॥

ॐ नमो भगवते वासुदेवाय
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प्रतिष्ठापितम्
मन्त्रालय

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ਅਭਿਮਤਿ ॥੨॥

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ਅਟਨੀ ਗਿਤਾ ਅੰ. ੧

॥ श्रीगणेशाय नमः ॥

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ဝါလိဂ္ဂ(ကေဒဝမ)အိန္ဒြ(

श्रीगणेशाय नमः

ॐ ह्रीं कृष्णाय नमः ॥ १५ ॥

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ਸਿੱਖੀ ਅਤੇ ਧਰਮ ਦੇ ਵਿਚਕਾਰ ਸਮਾਜਿਕ ਅੰਤਰ

[illegible]

ਅੰਗਰੇਜ਼ੀ

ਪ੍ਰਾਚੀਨਮੁਕੁ

சுருபபெயரம்பு. தி. எ. ரு. ௨

உருகுபெயிபெருயாசி

ॐ

११ वि. वि. वि. वि. वि.

ਸਿੰਘ, ਸਿੰਘ ਪਾਤਸ਼ਾਹੀ, ਸਿੰਘ ਪਾਤਸ਼ਾਹੀ।

[illegible]

7. 2. 19

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

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॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ श्रीगणेशाय नमः ॥

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॥ श्रीगणेशाय नमः ॥

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| <p> <u>କାଳିକା</u>
 ନିକୃତୀନି-ହୀ-କାଳିକା </p> | <p> <u>କାଳିକା</u>
 ନିକୃତୀନି-ହୀ-କାଳିକା </p> | <p> <u>କାଳିକା</u>
 ନିକୃତୀନି-ହୀ-କାଳିକା </p> | <p> <u>କାଳିକା</u>
 ନିକୃତୀନି-ହୀ-କାଳିକା </p> |
| <p> <u>କାଳିକା</u>
 ନିକୃତୀନି-ହୀ-କାଳିକା </p> | <p> <u>କାଳିକା</u>
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 ନିକୃତୀନି-ହୀ-କାଳିକା </p> | <p> <u>କାଳିକା</u>
 ନିକୃତୀନି-ହୀ-କାଳିକା </p> |
| <p> <u>କାଳିକା</u>
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 ନିକୃତୀନି-ହୀ-କାଳିକା </p> | <p> <u>କାଳିକା</u>
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 ନିକୃତୀନି-ହୀ-କାଳିକା </p> |

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பிழைப்பதை

ਅਭਿਮਤਾਇਨਿਪਤਿਸਮੁਪਤਿ

வினாதினாதிதமபுராக்

श्रीगणेशाय नमः

ਅੰਤਿਮ ਪਾਤਰ ੧੦੦ਵੀਂ ਨੰ. ੧੯੯੫-੧੧-੧੨

नवा दियो दि. १०७५ बानी (१॥७९॥

॥ यः स्वस्ति ॥ ॐ नमो भगवते वासुदेवाय ॥

ਅਨਾਮ ਲੈ ਲੈ ਗਈ।

॥ यमिष्टावलिप्रणमः ॥

શ્રી, અગત્યની રજી. ના. પ. પા. રજી. (૧૦૭)

১৮৩৭ খ্রিঃ ১০ নং

ਭਾਗ. ਮਾਧਵਪੁਰੀ. ਸੰਤੀ ਕੀਤੀ ੫੧. ੭੧

ଅମଳାସିଂହପୁର

ପ୍ରଥମାଧ୍ୟାୟ (ପ୍ରଥମାଧ୍ୟାୟ)।

புலகுஞ்சுலகுமயபல

မာရ်ဂရီဟယ်လ်

பொது. சி. சி. சி. சி. சி. சி.

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥

श्रीमद्गणेशाय नमः

પ્રિયપાલ્યો | પ્રગાલ્યપાલ્યપાલ્ય | જાગાલ્યપાલ્યપાલ્યપાલ્ય | સુપ્રાલ્યપાલ્યપાલ્યપાલ્ય
 ગીત્તિપાલ્ય | જાગાલ્યપાલ્યપાલ્યપાલ્ય | જાગાલ્યપાલ્યપાલ્યપાલ્ય | જાગાલ્યપાલ્યપાલ્યપાલ્ય

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ਭਾਗੀ ੧੮੮੯ ਈ. ਜਨਵਰੀ ੩੧, ਭਾਗੀ ੨੦੦੧

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ਅੰਕ ੧੫੫

பயிற்சி. ௨௩௩

गिब्राल्टर, गिब्राल्टर, गिब्राल्टर, गिब्राल्टर, गिब्राल्टर,

३१. अमरयोगिनीदा

১৫৭১

ਗੀ. ਅ. ਪਾਤਸ਼ਾਹੀ ਗੀ. ਨ. ਸਿੰਘ
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| <p> ॐ नमो भगवते वासुदेवाय
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| <p> ॐ नमो भगवते वासुदेवाय
 श्री. ग. वी. द्वा. </p> | <p> सु. य. र. न. य. प. र. त. न. य. त. अ. न. य. </p> | <p> य. त. म. प. र. त. न. य. त. अ. न. य. </p> |
| <p> ॐ नमो भगवते वासुदेवाय
 श्री. ग. वी. द्वा. </p> | <p> सु. य. र. न. य. प. र. त. न. य. त. अ. न. य. </p> | <p> य. त. म. प. र. त. न. य. त. अ. न. य. </p> |
| <p> ॐ नमो भगवते वासुदेवाय
 श्री. ग. वी. द्वा. </p> | <p> सु. य. र. न. य. प. र. त. न. य. त. अ. न. य. </p> | <p> य. त. म. प. र. त. न. य. त. अ. न. य. </p> |
| <p> ॐ नमो भगवते वासुदेवाय
 श्री. ग. वी. द्वा. </p> | <p> सु. य. र. न. य. प. र. त. न. य. त. अ. न. य. </p> | <p> य. त. म. प. र. त. न. य. त. अ. न. य. </p> |

ଅମାପୁତ୍ରଃ କ୍ରୋଧାମାପାୟନାୟକଃ
ଅମାପୁତ୍ରଃ କ୍ରୋଧାମାପାୟନାୟକଃ

ଅମାପୁତ୍ରଃ କ୍ରୋଧାମାପାୟନାୟକଃ
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ଅମାପୁତ୍ରଃ କ୍ରୋଧାମାପାୟନାୟକଃ

ଅମାପୁତ୍ରଃ କ୍ରୋଧାମାପାୟନାୟକଃ
ଅମାପୁତ୍ରଃ କ୍ରୋଧାମାପାୟନାୟକଃ

ਨਿਰੋਲਾ

ਨਿਰੋਲਾ ਨਿਰੋਲਾ ਨਿਰੋਲਾ

ਨਿਰੋਲਾ ਨਿਰੋਲਾ ਨਿਰੋਲਾ

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ਨਿਰੋਲਾ

အိမ်ထောင်စု

ត ឯតលេខតបរកត្តាទេសិ

[illegible][illegible]

١٠٠٥٦٢١

देवी जी का. श्री. लालजी

श्री० श्री० गुरुदेव की शि० श्रुति०

சி. பி. முனா. தலைவர்.

[illegible]

ឧបបេសេសេសេសេសេសេ

၄။ ယူရလေမညီမတေလေဆွေ၊

ਮਲਕ

॥ १०॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ગ્રા. નં. ૧૦૫૦ નો નિ. દિ. ૧૧.૦૫.૧૯૭૧ નીક. ૧૦

എക്സക്യൂട്ടീവ്

निमलमयं किमत्र लोकोत्तमम्

ရွှေပလလရွှေပပ

ହାପାଲ୍ୟାଲ୍ୟାଲ୍ୟାଲ୍ୟାଲ୍ୟା

वि. वि. १९९९

[illegible]

श्रीमद्गणेशाय नमः

श्रीगणेशाय नमः श्रीं ह्रीं ल्र

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ହୁଅଇ ପ୍ରାୟାସ ନାହିଁ ଚାହୁଁ
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[illegible]

६. गी. बोरी बने प्रकाश्री. ५०७।

ἡμετέρας ἐκείνης ἀφ' ἧς

ਸ੍ਰੀ ਮਾਤਾ ਜੀਵਾਨੀ ਸ੍ਰੀ ਮਾਤਾ ਜੀਵਾਨੀ ਸ੍ਰੀ ਮਾਤਾ ਜੀਵਾਨੀ

பாதுபுயியிபைமய (வயபுரிஞ்சுதாதுது)

ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

೧೧॥

ತುಂಗಾಂಜನಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆ

ವಿಷ್ಣುವಿನಾತ್ರಾಪರಾ

ವ್ಯಾಖ್ಯಾನ

ಶಿವಶಕ್ತಿಶಕ್ತಿಸ್ತೋತ್ರಾಂಜನಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆ

ಶಿವಶಕ್ತಿಸ್ತೋತ್ರಾಂಜನಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆ

ಪ್ರಾಪ್ತಿಯಾಗುವುದು

ಪ್ರಾಪ್ತಿಯಾಗುವುದು

ಪ್ರಾಪ್ತಿಯಾಗುವುದು

ಪ್ರಾಪ್ತಿಯಾಗುವುದು

ಪ್ರಾಪ್ತಿಯಾಗುವುದು

ಪ್ರಾಪ್ತಿಯಾಗುವುದು

ವಿಷ್ಣುವಿನಾತ್ರಾಪರಾ

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ವಿಷ್ಣುವಿನಾತ್ರಾಪರಾ

ವಿಷ್ಣುವಿನಾತ್ರಾಪರಾ

ವಿಷ್ಣುವಿನಾತ್ರಾಪರಾ

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 ୩୧୩୨୩୩୩୪୩୫୩୬୩୭୩୮୩୯୪୦୪୧୪୨୪୩୪୪୪୫୪୬୪୭୪୮୪୯୫୦୫୧୫୨୫୩୫୪୫୫୫୬୫୭୫୮୫୯୬୦

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥

વલ્લભાનંદનપદ્યો

અમલનંદનપદ્યો

નંદનપદ્યો

અમલનંદનપદ્યો

પદ્યો

અમલનંદન

શ્રીગણેશાય નમઃ

વલ્લભાનંદનપદ્યો

શ્રીગણેશાય નમઃ

અમલનંદનપદ્યો

વલ્લભાનંદનપદ્યો

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શ્રીગણેશાય નમઃ

અમલનંદનપદ્યો

શ્રીગણેશાય નમઃ

અમલનંદનપદ્યો

ପ୍ରାଣୀପ୍ରାୟ
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ନିମ୍ନାବଳୀ
ନିମ୍ନାବଳୀ

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ନିମ୍ନାବଳୀ

ପ୍ରାଣୀପ୍ରାୟ
ନିମ୍ନାବଳୀ ନିମ୍ନାବଳୀ ନିମ୍ନାବଳୀ

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ନିମ୍ନାବଳୀ
ନିମ୍ନାବଳୀ ନିମ୍ନାବଳୀ ନିମ୍ନାବଳୀ

[illegible]

पुनः न. वी. प्री. यमि. ति. रा.

25. 11. 21. 20

१०९९. श्री श्री ५. श्री ५. श्री ५. श्री ५. श्री ५.

ਗੀ, ਅਰਾ ਗੀ ਅਤੇ ਹੋਰ ਗੀਤਾਂ ਦੇ ਸੰਗ੍ਰਹਿ ਦੀ ਖੁਸ਼ਖਬਰੀ

ਪੰਨਾ ਨੰਬਰ ੧੦੨

ਸੁਤੀਲੇ ਪੰਛਾ ਦਿਨਾ ਗੀ ॥੧੦੯॥

પાલિ પ્રાપત્તિપાત્રવપ્પરીણમ
તી. જીવતીકમદ્વિતીકીંત્યવપ્પરીણમ

પ્રાપ્તિપાત્રવપ્પરીણમ
તી. જીવતીકમદ્વિતીકીંત્યવપ્પરીણમ

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તી. જીવતીકમદ્વિતીકીંત્યવપ્પરીણમ

પ્રાપ્તિપાત્રવપ્પરીણમ
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પ્રાપ્તિપાત્રવપ્પરીણમ
તી. જીવતીકમદ્વિતીકીંત્યવપ્પરીણમ

પ્રાપ્તિપાત્રવપ્પરીણમ
તી. જીવતીકમદ્વિતીકીંત્યવપ્પરીણમ

॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥
श्री कृष्ण कवचम् ॥ १ ॥

॥ २ ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
श्री कृष्ण कवचम् ॥ २ ॥

ॐ नमो भगवते वासुदेवाय ॥
श्री कृष्ण कवचम् ॥ ३ ॥

ॐ नमो भगवते वासुदेवाय ॥
श्री कृष्ण कवचम् ॥ ४ ॥

ॐ नमो भगवते वासुदेवाय ॥
श्री कृष्ण कवचम् ॥ ५ ॥

ॐ नमो भगवते वासुदेवाय ॥
श्री कृष्ण कवचम् ॥ ६ ॥

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| ૧૧૥ | વાલેત્રાભાજીભરત્રા | જીભાવાપાભાપા | ગજભ |
| | ભાજી ભાજી ભાજી ભાજી ભાજી | જીભાવાપાભાપા | ગજભ |

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| ભાજીભાજીભાજીભાજીભાજી | પ્રભાજીભાજીભાજીભાજીભાજી | ભાજીભાજીભાજીભાજીભાજી |
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| ભાજીભાજીભાજીભાજીભાજી | પ્રભાજીભાજીભાજીભાજીભાજી | ભાજીભાજીભાજીભાજીભાજી |
| ભાજી ભાજી ભાજી ભાજી ભાજી | પ્રભાજી ભાજી ભાજી ભાજી ભાજી | ભાજી ભાજી ભાજી ભાજી ભાજી |

શ્રીગણેશાય નમઃ
શ્રીગણેશાય નમઃ

શ્રીગણેશાય નમઃ
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શ્રીગણેશાય નમઃ
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શ્રીગણેશાય નમઃ
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શ્રીગણેશાય નમઃ
શ્રીગણેશાય નમઃ

સિપાણુપલિનત્રવાલ
 ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં. ગો. જી. વા. ગા. રી. ષ. વા. પા. ષ. રા ગ્રી. વા. વ્રુ. પ્રુ. તા
 ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં. ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં. ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં.

પ્રુ. વા. નત્રુ. રા. વ્રુ. તા. ષી
 ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં. ગી. ગી. ગી. ગી. ટી. ગી. ગી. ગી. ટી. ગી. ગી. ગી.

જી. ગા. ષ. વા. ગા. ગા. પા. રા. વા. વી રા. વા. ષ. વા. ત્રી. વા. ત્રી. વા. વી
 ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં. ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં. ટી. ગી. ગી. વં. ગી. ડા. કી. લી. વં.

233682
五言古詩

१॥ नमो भगवते वासुदेवाय ॥

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ਪ੍ਰਾਪਤਿ ਨਿਰਾਸ਼ਰਮ

[illegible]

ab. 5

[illegible]

॥ अ॥ यि० ॥ त्रि० ॥ प्र० ॥ श्री० ॥ वि० ॥

អ្នកទេសចរណ៍ខ្មែរមិនត្រូវបោះបង់

तन्त्रिका लीला शि. न. १. ५. ६. ७. ८. ९. १०. ११. १२. १३. १४. १५. १६. १७. १८. १९. २०. २१. २२. २३. २४. २५. २६. २७. २८. २९. ३०. ३१. ३२. ३३. ३४. ३५. ३६. ३७. ३८. ३९. ४०. ४१. ४२. ४३. ४४. ४५. ४६. ४७. ४८. ४९. ५०. ५१. ५२. ५३. ५४. ५५. ५६. ५७. ५८. ५९. ६०. ६१. ६२. ६३. ६४. ६५. ६६. ६७. ६८. ६९. ७०. ७१. ७२. ७३. ७४. ७५. ७६. ७७. ७८. ७९. ८०. ८१. ८२. ८३. ८४. ८५. ८६. ८७. ८८. ८९. ९०. ९१. ९२. ९३. ९४. ९५. ९६. ९७. ९८. ९९. १००.

ਸਿੰਘਾਉਲੇ ਸਭੇ ਸਾਹਿਬਾਨੀ (੬) ੧੧ ੧੧ ੧੧ ੧੧

પાલિકા

ના

પ્રેમભાગીદાર

જનાતીજીવનનાજીવનનાજીવન

પ્રજાતીજીવનનાજીવનનાજીવન

પ્રજાતીજીવનનાજીવનનાજીવન

પ્રજાતીજીવનનાજીવનનાજીવન

પ્રજાતીજીવનનાજીવનનાજીવન

પ્રજાતીજીવનનાજીવનનાજીવન

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પ્રજાતીજીવનનાજીવનનાજીવન

વિદ્યુત્

અ. ૭૨

વિભાવમયમાપતજવદ્યુત્

અધિકૃત. પી. ૧૨

સી. ૧૨. ૧. ૫. ૬. ૭.

જનપ્રાહ્લ. ૧. ૧. ૧. ૧. ૧.

અ. ૭૨. ૧. ૧. ૧. ૧. ૧.

પ્રી.

સુપા. ૧. ૧. ૧. ૧. ૧.

જા. ૧. ૧. ૧. ૧. ૧.

સુ. ૧. ૧. ૧. ૧. ૧.

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પ્ર. ૧. ૧. ૧. ૧. ૧.

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અ. ૭૨. ૧. ૧. ૧. ૧. ૧.

ॐ नमः शिवाय
॥ ॐ नमः शिवाय ॥

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| ૧૨૫॥ | સુભાસુભાસુભા | કુભાસુભાસુભા | સુભાસુભા |
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| સુભાસુભાસુભા | સુભાસુભાસુભા | સુભાસુભા |
| સીસુભાસુભા | સીસુભાસુભા | સીસુભા |

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| સુભાસુભાસુભા | સુભાસુભાસુભા | સુભાસુભા |
| સીસુભાસુભા | સીસુભાસુભા | સીસુભા |

સુપ્રમાત્રુઃવસપમ।

સી.સી.સી.સી.સી.

સપાવપાવપાવપાવ

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સપાવપાવપાવપાવ

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સુપાવપાવપાવપાવ સુપાવપાવપાવ

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સપાવપાવપાવપાવ સપાવપાવપાવ

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સુપાવપાવપાવ

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અપાઠાશ્રવાય ॥ ૧૦ ॥ યોગેષુપ્રતલેખાયેષા ॥ જાલેષુવેચેતિ ॥
સીલેષુવેચેતિ ॥ ૧૧ ॥ હીતેતિલેચેતિ ॥ ૧૨ ॥ ૧૩ ॥ ૧૪ ॥ ૧૫ ॥ ૧૬ ॥ ૧૭ ॥ ૧૮ ॥ ૧૯ ॥ ૨૦ ॥ ૨૧ ॥ ૨૨ ॥ ૨૩ ॥ ૨૪ ॥ ૨૫ ॥ ૨૬ ॥ ૨૭ ॥ ૨૮ ॥ ૨૯ ॥ ૩૦ ॥ ૩૧ ॥ ૩૨ ॥ ૩૩ ॥ ૩૪ ॥ ૩૫ ॥ ૩૬ ॥ ૩૭ ॥ ૩૮ ॥ ૩૯ ॥ ૪૦ ॥ ૪૧ ॥ ૪૨ ॥ ૪૩ ॥ ૪૪ ॥ ૪૫ ॥ ૪૬ ॥ ૪૭ ॥ ૪૮ ॥ ૪૯ ॥ ૫૦ ॥ ૫૧ ॥ ૫૨ ॥ ૫૩ ॥ ૫૪ ॥ ૫૫ ॥ ૫૬ ॥ ૫૭ ॥ ૫૮ ॥ ૫૯ ॥ ૬૦ ॥ ૬૧ ॥ ૬૨ ॥ ૬૩ ॥ ૬૪ ॥ ૬૫ ॥ ૬૬ ॥ ૬૭ ॥ ૬૮ ॥ ૬૯ ॥ ૭૦ ॥ ૭૧ ॥ ૭૨ ॥ ૭૩ ॥ ૭૪ ॥ ૭૫ ॥ ૭૬ ॥ ૭૭ ॥ ૭૮ ॥ ૭૯ ॥ ૮૦ ॥ ૮૧ ॥ ૮૨ ॥ ૮૩ ॥ ૮૪ ॥ ૮૫ ॥ ૮૬ ॥ ૮૭ ॥ ૮૮ ॥ ૮૯ ॥ ૯૦ ॥ ૯૧ ॥ ૯૨ ॥ ૯૩ ॥ ૯૪ ॥ ૯૫ ॥ ૯૬ ॥ ૯૭ ॥ ૯૮ ॥ ૯૯ ॥ ૧૦૦ ॥

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[illegible][illegible][illegible]

પ્રાચીનપાતશાસ્ત્રપત્રીલેખ (વિષયપ્રાંતીપત્રપ્રાંતી)
કાશીઃ શ્રીકૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ ૧૭૯૮ શ્રીકૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ

પ્રાચીનપત્રપ્રાંતી (કૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ) ૩૫૫૫૫૫
કાશીઃ શ્રીકૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ ૧૭૯૮ શ્રીકૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ

પ્રાચીનપત્રપ્રાંતી (કૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ) ૩૫૫૫૫૫
કાશીઃ શ્રીકૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ ૧૭૯૮ શ્રીકૃષ્ણશ્રીચંદ્રશેખરવિભક્તિલેખકૃતઃ

॥ ॐ ॥ वतवः मम वदुता वनी म वदुता वनी म वदुता वनी म
॥ ॐ ॥ वतवः मम वदुता वनी म वदुता वनी म वदुता वनी म

वतवः मम वदुता वनी म वदुता वनी म वदुता वनी म
॥ ॐ ॥ वतवः मम वदुता वनी म वदुता वनी म वदुता वनी म

वतवः मम वदुता वनी म वदुता वनी म वदुता वनी म
॥ ॐ ॥ वतवः मम वदुता वनी म वदुता वनी म वदुता वनी म

કુપાપાલેપાપાલેજીતો

શીશ્નાશીલનાપોશીતોજી

કુપાપાપાપાપાપાપાલેજી

શીલેતીપાપાપાપાપાપા

પાપાપાપાપાપાપા

શીશ્નાશીલનાપોશીતોજી

કુપાપાપાપાપાપાપા

શીશ્નાશીલનાપોશીતોજી

કુપા

શીશ્નાશીલનાપોશીતોજી

કુપાપાપાપાપાપાપા

શીશ્નાશીલનાપોશીતોજી

કુપાપાપાપાપાપાપા

શીશ્નાશીલનાપોશીતોજી

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ଜିନିଷମାନଙ୍କର ଲେଖନୀ

की०. गते. १०. १२. १३. १४. १५. १६. १७. १८. १९. २०.

[illegible]

ਪ੍ਰਾਚੀਨ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੀ ਪ੍ਰਵਾਨਗੀ

ਨਾਯਿਪਾਤ੍ਰਿਕਾਪਗੀਤੁਰਾਪਾ

[illegible][illegible]

ਸ਼ਾਹੀ ਗਿੱਫਤ ੦੧੫੭੭ ਸ. ੫੦੫. ੫੦੫.

သိဒ္ဓါဝိညာဉ်ပုဂ္ဂိုလ်

१०५६: की प्रमा ९. सी तदनी ज्ञा ५८

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

झी.प.सी.प.

५८६०-१९७९

→ 2011

1900

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ नमो भगवते वासुदेवाय ॥ ॥ नमो भगवते वासुदेवाय ॥ ॥ नमो भगवते वासुदेवाय ॥ ॥
 ॥ नमो भगवते वासुदेवाय ॥ ॥ नमो भगवते वासुदेवाय ॥ ॥ नमो भगवते वासुदेवाय ॥ ॥

ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भगवद्गीता ॥ अर्जुनस्य
 वचनं ॥ १० ॥

શ્રીશ્રી પ્રવેશ પ્રાણેશ પાપી

નજા પ્રાણેશ પાપી પ્રવેશ પ્રાણેશ

સત્ગુરુ પ્રવેશ પ્રાણેશ પાપી

તોતોતી તીતી તીતી પ્રવેશ પ્રાણેશ

પ્રવેશ પ્રાણેશ પાપી

પ્રવેશ પ્રાણેશ પાપી પ્રવેશ પ્રાણેશ

સત્ગુરુ

પ્રવેશ પ્રાણેશ

સત્ગુરુ પ્રવેશ પ્રાણેશ પાપી પ્રવેશ પ્રાણેશ

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પ્રવેશ પ્રાણેશ પાપી પ્રવેશ પ્રાણેશ

ਦੇਸ਼-ਪ੍ਰੇਮ-ਪ੍ਰਕਾਸ਼

[illegible]

ਭੀ ਸੀ ਤੇਹੀ ਸੁਣਾ ਸੀ. ੧੧.

ਪ੍ਰੀਤ

[illegible]

ਅੰਗਰਾਜੀ ਸੀ ਪ੍ਰਕਾਸ਼ੀ ਸੀ ਪ੍ਰਕਾਸ਼ੀ ਸੀ

500

जं

श्रीगणेशाय नमः

श्री गुरुदेव की आज्ञा ॥ श्री गुरुदेव की आज्ञा ॥ श्री गुरुदेव की आज्ञा ॥
 श्री गुरुदेव की आज्ञा ॥ श्री गुरुदेव की आज्ञा ॥ श्री गुरुदेव की आज्ञा ॥
 श्री गुरुदेव की आज्ञा ॥ श्री गुरुदेव की आज्ञा ॥ श्री गुरुदेव की आज्ञा ॥

પ્રાણનાતપાસેત્રયમ્ ||

અંતઃકર્મ નામ નાદોદ્ધત્ત

જાત્રાપ્રવૃત્તિભાવનાતપા ||

જાત્રાપ્રવૃત્તિભાવનાતપા ||

અભિપ્રાયપદ્ધત્ત ||

દોષાદિજાતિભાવનાતપા ||

અભિપ્રાયપદ્ધત્ત ||

અભિપ્રાયપદ્ધત્ત ||

અભિપ્રાયપદ્ધત્ત ||

અભિપ્રાયપદ્ધત્ત ||

પ્રાણ ||
ત્રિજગત્

જાત્રાપ્રવૃત્તિભાવનાતપા ||

જાત્રાપ્રવૃત્તિભાવનાતપા ||

જાત્રાપ્રવૃત્તિભાવનાતપા ||

જાત્રાપ્રવૃત્તિભાવનાતપા ||

પ્રભાતવદનમ્

ગીતીકાંડક. ૧૦. ૭૭

પ્રભા

કી

પ્રભાતવદનમ્

ગીતીકાંડક. ૧૦. ૭૭

પ્રભાતવદનમ્

ગીતીકાંડક. ૧૦. ૭૭

પ્રભાતવદનમ્

ગીતીકાંડક. ૧૦. ૭૭

પ્રભાતવદનમ્

ગીતીકાંડક. ૧૦. ૭૭

પ્રભાતવદનમ્

ગીતીકાંડક. ૧૦. ૭૭

426x

ॐ॥ (प्रपद्यते) नमस्तुभ्यं
॥ श्रीगुरुभ्यो नमः ॥

ॐ॥ दशभुवनं प्रपद्यते ॥
॥ श्रीगुरुभ्यो नमः ॥

ॐ॥ दशभुवनं प्रपद्यते ॥
॥ श्रीगुरुभ्यो नमः ॥

ॐ॥ दशभुवनं प्रपद्यते ॥
॥ श्रीगुरुभ्यो नमः ॥

ॐ॥ दशभुवनं प्रपद्यते ॥
॥ श्रीगुरुभ्यो नमः ॥

ॐ॥ दशभुवनं प्रपद्यते ॥
॥ श्रीगुरुभ्यो नमः ॥

యలినామః సీతామత్యం నామః సీతామత్యం నామః
 సీతామత్యం నామః సీతామత్యం నామః సీతామత్యం నామః

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ गणेशाय नमः ॥ ॥ ॥ ॥ ॥
 श्रीगणेशाय नमः ॥ ॥ ॥ ॥ ॥
 श्रीगणेशाय नमः ॥ ॥ ॥ ॥ ॥
 श्रीगणेशाय नमः ॥ ॥ ॥ ॥ ॥

કુમારેશ્વર

શ્રીમદ્ભગવદ્ગીતા

અર્ચન

શ્રીમદ્ભગવદ્ગીતા

અર્ચન

શ્રીમદ્ભગવદ્ગીતા

કુમારેશ્વર

શ્રીમદ્ભગવદ્ગીતા

અર્ચન

શ્રીમદ્ભગવદ્ગીતા

અર્ચન

શ્રીમદ્ભગવદ્ગીતા

કુમારેશ્વર

શ્રીમદ્ભગવદ્ગીતા

અર્ચન

શ્રીમદ્ભગવદ્ગીતા

અર્ચન

શ્રીમદ્ભગવદ્ગીતા

॥ श्रीगणेशाय ॥

ॐ नमो भगवते वासुदेवाय ॥

विस्तारः

11

σισαία απάιλις αίσχυς

ਅਧਿਕਾਰਿਕ

पुनर्वसु

[illegible]

ॐ नमः

૭૭૥ જેમણે પ્રથમ પ્રથમ
જો તેમની સંપત્તિ સંપત્તિ

જનમ જનમ જનમ જનમ
જીવિ જીવિ જીવિ જીવિ

જનમ જનમ
જીવિ જીવિ

જનમ જનમ જનમ જનમ
જીવિ જીવિ જીવિ જીવિ

જનમ જનમ જનમ જનમ
જીવિ જીવિ જીવિ જીવિ

જનમ જનમ
જીવિ જીવિ

જનમ જનમ જનમ જનમ
જીવિ જીવિ જીવિ જીવિ

જનમ જનમ જનમ જનમ
જીવિ જીવિ જીવિ જીવિ

પ્રત્યેક જાણ્યપાપાવ

જાપાપાવ્યવ્યવસ્થા

પ્રત્યેક જાણ્યપાપાવ

પ્રત્યેક જાણ્યપાપાવ

જાપાપાવ્યવ્યવસ્થા

જાપાપાવ્યવ્યવસ્થા

પ્રત્યેક જાણ્યપાપાવ

જાપાપાવ્યવ્યવસ્થા

જાપાપાવ્યવ્યવસ્થા

જાપાપાવ્યવ્યવસ્થા

પ્રત્યેક જાણ્યપાપાવ

જાપાપાવ્યવ્યવસ્થા

[illegible][illegible]

૭૭॥ શ્રી ॥ રામનંદનજીવનક્રમપદ્યે ॥ યોગેશ્વરજી
 ૭૭.૧૦૮ ॥ તોજાતોજાકીરતો ॥ સિદ્ધીપદ્યે ॥ ૧૬.૧૦૮ ॥ સીદ્ધી
 ૭૭.૧૦૯ ॥ જીવનક્રમપદ્યે ॥ ૧૭.૧૦૯ ॥ સિદ્ધી
 ૭૭.૧૧૦ ॥ જીવનક્રમપદ્યે ॥ ૧૮.૧૧૦ ॥ સિદ્ધી
 ૭૭.૧૧૧ ॥ જીવનક્રમપદ્યે ॥ ૧૯.૧૧૧ ॥ સિદ્ધી
 ૭૭.૧૧૨ ॥ જીવનક્રમપદ્યે ॥ ૨૦.૧૧૨ ॥ સિદ્ધી

॥ ॐ ॥ नमो भगवते वासुदेवाय ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

[illegible]

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीशिवाय नमः ॥ श्रीशैलेश्वराय नमः ॥
 श्रीशंकराय नमः ॥ श्रीशक्तिाय नमः ॥
 श्रीश्रीगणेशाय नमः ॥ श्रीश्रीगुरुभ्यो नमः ॥
 श्रीश्रीशिवाय नमः ॥ श्रीश्रीशैलेश्वराय नमः ॥
 श्रीश्रीशंकराय नमः ॥ श्रीश्रीशक्तिाय नमः ॥
 श्रीश्रीगणेशाय नमः ॥ श्रीश्रीगुरुभ्यो नमः ॥
 श्रीश्रीशिवाय नमः ॥ श्रीश्रीशैलेश्वराय नमः ॥
 श्रीश्रीशंकराय नमः ॥ श्रीश्रीशक्तिाय नमः ॥

॥ वदन्तः प्रवृत्तिः प्रवृत्तिः ॥
॥ अहो अहो अहो अहो ॥

॥ अहो अहो अहो अहो ॥
॥ अहो अहो अहो अहो ॥

॥ अहो अहो अहो अहो ॥
॥ अहो अहो अहो अहो ॥

॥ वदन्तः प्रवृत्तिः प्रवृत्तिः ॥
॥ अहो अहो अहो अहो ॥

॥ अहो अहो अहो अहो ॥
॥ अहो अहो अहो अहो ॥

॥ अहो अहो अहो अहो ॥
॥ अहो अहो अहो अहो ॥

ॐ नमो भगवते वासुदेवाय ॥ यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु
यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु

प्रो। यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु
यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु

नमो भगवते वासुदेवाय ॥ यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु
यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु यत्प्रपन्नं तत्तु

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे अर्जुन उवाच ॥
 द्रष्टव्यं तद्विद्महे महाबाहो मेराज ॥
 कुरुक्षेत्रे भद्रास्ते पाण्डवाश्चैवता ॥
 वीर्यवान् संशपन्तः समवेष्टितः च ॥
 धनुषान् गृहीत्वा स्फुरन्निभस्तपसा ॥
 मया द्रष्टुमाप्सु रणधामनि धरा ॥
 १ ॥

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

ਸਦਾ ਸਾਸੀ (੧੦੭੧) ਦੀ ੧੭ਵੀਂ ਜੁਲਾਈ ੧੯੫੭

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

வினாதிபதி ||
பிரதம அறிஞர்

ॐ नमो भगवते वासुदेवाय
श्री कृष्णाय नमः

गजप्रपादो
नीलकण्ठोदक

શ્રીમદ્ભગવાદ
ગીતા સીકા, ગીતા સીકા.

॥ प्रबुधविरचिते ॥
 मन्त्रमन्त्रिस्तु यः

| | | |
|--|--|--|
| <p>ॐ नमो भगवते वासुदेवाय
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> | <p>संन्यासपत्रिका
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> | <p>ॐ नमो भगवते वासुदेवाय
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> |
| <p>श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> | <p>श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> | <p>श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> |
| <p>श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> | <p>श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> | <p>श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य
 श्रीमद्भगवत्पूज्य</p> |

ਗੋਪਾਲਾਨੰਦਨਾਥਾ

ਸਿਖੰਡਾਧਿਆਇ

ਪਦਮਵਤੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ

ਪਦਮਵਤੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ

ਗੋਪਾਲਾਨੰਦਨਾਥਾ ਸਿਖੰਡਾਧਿਆਇ ਪਦਮਵਤੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ ਪਦਮਵਤੀ

ਪਦਮਵਤੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ

ਪਦਮਵਤੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ

લેવાપાયા||

૧. લેવાપાયા||

ગાવાપાયા||

ગીરવેલોવીવીવાપાયા||

થે લેવાપાયા||

૧. લેવાપાયા||

કેવળપાયા||

કેવળપાયા||

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કેવળપાયા||

ॐ नमो भगवते वासुदेवाय

ॐ श्री गायत्री नमः ॥
 नमः शिवाय ॥

॥ श्रीगणेशाय नमः ॥

आल्लो दो वीत. निम.

યત્ર નાભિઃ સ્થાનમપાયઃ || પ્રાયઃ ||
 સિદ્ધિઃ કામી રૂપી જાતિઃ સિદ્ધિઃ

ਗਾਥਾ ਪਾਠ ਨਿਬੰਧ ੧੭।
ਯੋਗਾ ਸੀਤ ਪਾਠ ਮੰਤ੍ਰੀ ਕੀਤੀ ੧੮।

14-2X00CCZYCC011100056C 0B

ସୌମ୍ୟସମାପ୍ତଃ ସ୍ୟାନ୍ନତ୍ରା
ଶିବଃ ସମାପ୍ତଃ ସ୍ୟାନ୍ନତ୍ରା

ପାତଶିତାତ୍ରାସପାତା
ନିଶ୍ଚୟଃ ପ୍ରାସପାତା

ପମା ପାତଶିତାତ୍ରାସପାତା
ଶିବଃ ପ୍ରାସପାତା

ପ୍ରାଣୀନାମାସ୍ୟାତ୍ରା
ନିଶ୍ଚୟଃ ପ୍ରାଣୀନାମାସ୍ୟାତ୍ରା

ନୟମାତ୍ରାପାତା
ନିଶ୍ଚୟଃ ନୟମାତ୍ରାପାତା

ବ୍ରହ୍ମାତ୍ରାସପାତା
ନିଶ୍ଚୟଃ ବ୍ରହ୍ମାତ୍ରାସପାତା

ସିଦ୍ଧି
ନିଶ୍ଚୟଃ

[illegible]

શ્રી ૧૧ પ્રાપચાનતુર

શ્રી ૧૧ પ્રાપચાનતુર

પ્રાપચાનતુર ૧૧ પ્રાપચાનતુર

શ્રી ૧૧ પ્રાપચાનતુર ૧૧ પ્રાપચાનતુર

પ્રાપચાનતુર ૧૧ પ્રાપચાનતુર

પ્રાપચાનતુર ૧૧ પ્રાપચાનતુર

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શ્રી ૧૧ પ્રાપચાનતુર ૧૧ પ્રાપચાનતુર

શ્રી ૧૧ પ્રાપચાનતુર ૧૧ પ્રાપચાનતુર

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શ્રી ૧૧ પ્રાપચાનતુર

શ્રી ૧૧ પ્રાપચાનતુર

ॐ नमो भगवते वासुदेवाय ॥

श्रीगणेशाय नमः ॥

वसुदेवाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥

श्रीगणेशाय नमः ॥

वसुदेवाय नमः ॥

श्रीगणेशाय नमः ॥

वसुदेवाय नमः ॥

श्रीगणेशाय नमः ॥

श्रीगणेशाय नमः ॥

वसुदेवाय नमः ॥

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वसुदेवाय नमः ॥

श्रीगणेशाय नमः ॥

श्रीगणेशाय नमः ॥

वसुदेवाय नमः ॥

श्रीगणेशाय नमः ॥

(Faint handwritten text in Devanagari script)

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| <p> ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगुरुभ्यो नमः
 ॥ ॐ नमो भगवते वासुदेवाय ॥ </p> | <p> श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः </p> | <p> श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः </p> |
| <p> ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगुरुभ्यो नमः
 ॥ ॐ नमो भगवते वासुदेवाय ॥ </p> | <p> श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः </p> | <p> श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः </p> |
| <p> ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगुरुभ्यो नमः
 ॥ ॐ नमो भगवते वासुदेवाय ॥ </p> | <p> श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः </p> | <p> श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः </p> |

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११॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

પાલકપ્રાપ્ત

શ્રી સ્ત્રી સ્વરૂપ

વિનયપત્ર

સાચી સુખ

પ્રાપ્ત

શ્રી સ્ત્રી

પાલકપ્રાપ્ત

શ્રી સ્ત્રી સ્વરૂપ

વિનયપત્ર

સાચી સુખ

પ્રાપ્ત

શ્રી સ્ત્રી

પાલક

શ્રી સ્ત્રી

વિનય

સાચી

પ્રાપ્ત

શ્રી સ્ત્રી

11. ਮੁਖਾ ਰੁਪਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ॥ ੧੦੫ ॥
ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ

12. ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ
ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ

13. ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ
ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ ਭੁਖਾਯਿਯੋ

પા||

વપાવેપાવેપાવેપાવેપાવે
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પદમાવગત

વપાવેપાવેપાવેપાવેપાવે

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જામલેનપ્રભુભૈયંપાયે

તી રાજ્યકી મીનજા તીરુદ્ર બેલી

સુખપાશુભાસુભાવદેવ

હજાતલેકુ મીયાલે રી. બદલ

વપ્રભાવદેવ

તો બદલ રી. બદલ

વેપલેવાજાવપ્રદેવભૈ

તી.કુ.લેનાનપ્ર. મીયાલે લીલાકી મીનજી

જા. યા

પ્રા. લા. મ.

કાકાનપ્રુ

વેલી લા. બદલ

વદેનાદેવભૈયંપાયે

વદેનાદેવભૈયંપાયે

વપ્રભાવ

તી. રી. મી. દ.

ଦୀପ୍ତି ନି. ୧୫୩.

प्रमाणित किया जाता है

சு.அ.கா.கா.

ਪੀਯਾ ਕੁੰਜੀ ਸੀਮਾ

ਭਾਗਵਤ ਪੁਰਾਣ ਵਿਚ ਦੱਸਿਆ ਹੈ ਕਿ

२७. श्रीमान् श्री. ग. व. श्री. श्री

ਅਧ: ੨

[illegible]

हान्न १.१५.३१.६५

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥

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| <p>॥॥॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> |
| <p>॥॥॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> |
| <p>॥॥॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> |
| <p>॥॥॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> |
| <p>॥॥॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> |
| <p>॥॥॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> | <p>ॐ नमो भगवते वासुदेवाय ॥</p> |

ପାପପ୍ରାୟଶ୍ଚିତ୍ତପାପପ୍ରାୟଶ୍ଚିତ୍ତ

ପାପପ୍ରାୟଶ୍ଚିତ୍ତପାପପ୍ରାୟଶ୍ଚିତ୍ତ

ପାପପ୍ରାୟଶ୍ଚିତ୍ତପାପପ୍ରାୟଶ୍ଚିତ୍ତ

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ପାପପ୍ରାୟଶ୍ଚିତ୍ତ

૨૨૥ ૯૯
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જાલપ્રેમપાનદીપતીક્ર(

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લેજાપ્રેમપ

જાલપ્રેમપાનદીપતીક્ર(

જાલપ્રેમપાનદીપતીક્ર(

જાલપ્રેમપાનદીપતીક્ર(

દેવપતેત્ર
નિવૃત્તિવિધી

લેહાનુપાયવેળાજે
અમીત્રગીવગામીવિદ્યાપ્રદ

વેદોહાસ
અમીત્રગીવગામીવિદ્યાપ્રદ

પાપોત્રદ
અમીત્રગીવગામીવિદ્યાપ્રદ

લેહાનુપાયવેળાજે
અમીત્રગીવગામીવિદ્યાપ્રદ

વેદોહાસ
અમીત્રગીવગામીવિદ્યાપ્રદ

પાપોત્રદ
અમીત્રગીવગામીવિદ્યાપ્રદ

લેહાનુપાયવેળાજે
અમીત્રગીવગામીવિદ્યાપ્રદ

વેદોહાસ
અમીત્રગીવગામીવિદ્યાપ્રદ

સુખાચીવેશ
મીનલગાવેલગ

મુખાચીવેશ
મીનલગાવેલગ

સુખાચીવેશ
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ॐ॥ गायत्रिप्रमाणे ॥ पञ्चमस्तोत्रम् ॥
॥ गायत्री ॥ ॐ नमो भगवते वासुदेवाय ॥

ह्रीं नमो भगवते वासुदेवाय ॥ पञ्चमस्तोत्रम् ॥
॥ गायत्री ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ पञ्चमस्तोत्रम् ॥
॥ गायत्री ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ३ ॥ नमः शिवाय ॥ नमः शिवाय ॥
॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ नमः शिवाय ॥ नमः शिवाय ॥
॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ ४ ॥ नमः शिवाय ॥ नमः शिवाय ॥
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॥ ५ ॥ नमः शिवाय ॥ नमः शिवाय ॥
॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ नमः शिवाय ॥ नमः शिवाय ॥
॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

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કીલગીત્તાવજેપાલ્પાપાલે

મી. કીલગીત્તા ૨૭. ૨૭. મુદ્રાવેલી

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કીલગીત્તા ૨૭. ૨૭. મુદ્રાવેલી

११॥ ॐ ह्रीं नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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ਸਿਖ ਲਖਾਂ ਤੇ ਸਾਧੀ ਬੋਲੇ ਸਾਧੀ ਤੇ ਚੰਦਾ ਆਉਂਦਾ ॥ ਸ਼ਾਹ ਦਾ ਸਿਖਾ ਧਾਇਕਿ ਗਏ ਕੀ ਭੁੱਖਾ ਘੋਰੀ ॥

ਅੰਤਰੀਮੀਤਰੀਜਲਕੁਰੀਲੀਤਾ। ਸਿੰਘੀਅੰਤਰੀਜਲਕੁਰੀਲੀਤਾ। ਸਿੰਘੀਅੰਤਰੀਜਲਕੁਰੀਲੀਤਾ।

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्री. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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श्री. श्री. बलना,

ਅੰਤਿ: ਸ੍ਰੀ: ਪ੍ਰੀਤੀ: ਸੁਖਾ: ਅੰਤੀ: ਸ੍ਰੀ: ਗੰਢੀ: ਸ੍ਰੀ: ਯਮ: ਕੁੰਦ੍ਰ: ੭: ਸ੍ਰੀ: ਮਨਿ: ੭: ਸ੍ਰੀ: ਅੰਤੀ:

ਅੰਤਰਿ ਪਾਤ੍ਰਿ

ਸਿੰਘੀ ਸਿੰਘੀ ਘਾ ਸਿੰਘੀ ਸਿੰਘੀ ਘੁਲੀਏ. ਚੀਝੜ, ਚੀਝੜ

१०५॥ त्रि मीदि २॥

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१० प्रत्यक्षः कर्तृत्वोपपत्तिरिति सिद्धम् ।

ဒါဝလ္လိဒါဝ

ਸ਼ੀਲਾ ਦੁਆਰਾ ਸ਼ੀਲਾ।

ॐ॥ प्र॥ रत्नप्रतिपदोत्सव॥॥

ज्येष्ठ

पञ्चम्यां तृतीयां तिथिं श्रीगुरुदेव

वत्सलपुत्रपदोत्सव॥

वत्सलपुत्रपदोत्सव॥

श्रीगुरुदेवपदोत्सव॥

ज्येष्ठमसि शुक्लपक्षे

श्रीगुरुदेवपदोत्सव॥

श्रीगुरुदेवपदोत्सव॥

श्रीगुरुदेवपदोत्सव॥

श्रीगुरुदेवपदोत्सव॥

पञ्चम्यां

पञ्चम्यां

श्रीगुरुदेवपदोत्सव॥

श्रीगुरुदेवपदोत्सव॥

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श्रीगुरुदेवपदोत्सव॥

ଝମା॥॥^{ନିମିତ୍ତ} ଘାତକ୍ରମପାୟପାତପାୟ॥^{ନିମିତ୍ତ} ଚକ୍ରପ୍ରାୟା
ନିମିତ୍ତ

ଘା॥^{ନିମିତ୍ତ} ଘାତକ୍ରମପାୟପାତପାୟ॥^{ନିମିତ୍ତ} ଚକ୍ରପ୍ରାୟା
ନିମିତ୍ତ

ଘାତକ୍ରମପାୟପାତପାୟ॥^{ନିମିତ୍ତ} ଚକ୍ରପ୍ରାୟା
ନିମିତ୍ତ

ಗಲಮಂಚಿಗತಮ
ಶಿಶಿರ

ಪ್ರಮಂಚಮಾ||ತಮ||ತಮ||
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ಶಿಶಿರ

ಪ್ರಮಂಚಮಾ||ತಮ||
ಶಿಶಿರ

ಪ್ರಮಂಚಮಾ||ತಮ||
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ಶಿಶಿರ

ಪ್ರಮಂಚಮಾ||ತಮ||
ಶಿಶಿರ

ಪ್ರಮಂಚಮಾ||ತಮ||
ಶಿಶಿರ

११॥ मूलनिद्राप्रमाणम् ॥ अतुल्यप्रतिप्रकाशः ॥ अतुल्यः ॥

मीमांसाप्रमाणम् ॥ अतुल्यप्रतिप्रकाशः ॥ अतुल्यः ॥

१२॥ अतुल्यप्रमाणम् ॥ अतुल्यप्रतिप्रकाशः ॥ अतुल्यः ॥

मीमांसाप्रमाणम् ॥ अतुल्यप्रतिप्रकाशः ॥ अतुल्यः ॥

१३॥ अतुल्यप्रमाणम् ॥ अतुल्यप्रतिप्रकाशः ॥ अतुल्यः ॥

मीमांसाप्रमाणम् ॥ अतुल्यप्रतिप्रकाशः ॥ अतुल्यः ॥

પ્રથમ પ્રકારના વાજા પત્રો - પ્રથમ પ્રકારના વાજા પત્રો - પ્રથમ પ્રકારના વાજા પત્રો
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પ્રથમ પ્રકારના વાજા પત્રો - પ્રથમ પ્રકારના વાજા પત્રો - પ્રથમ પ્રકારના વાજા પત્રો

૭૭॥ ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥ ૭૭॥ ભાવનાવેલે સુખે ॥
ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥

૭૮॥ ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥ ૭૮॥ ભાવનાવેલે સુખે ॥
ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥

૭૯॥ ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥ ૭૯॥ ભાવનાવેલે સુખે ॥
ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥ ભાવનાવેલે સુખે ॥

ਪ੍ਰਵਾਚਨਾ ਪਾਠਕਾਨਾ ਸਾਧਨਾ (ਸਮਾਪਤਿ ਪਾਠਕਾਨਾ ਸਾਧਨਾ) ਨਿਰਮਾਣਾ (ਸਮਾਪਤਿ ਪਾਠਕਾਨਾ ਸਾਧਨਾ)
 ਭਾਗੀਦਾਰਾਨਾ ਸਾਧਨਾ (ਸਮਾਪਤਿ ਪਾਠਕਾਨਾ ਸਾਧਨਾ) ਨਿਰਮਾਣਾ (ਸਮਾਪਤਿ ਪਾਠਕਾਨਾ ਸਾਧਨਾ)

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॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

મધનાયુગાગાજેપાત્રપા નભપાવનાજા||૦||પ્રપાવગીવલના પ્રવદ્ધિપ્રપ્રપાવ

મધગીપ્રપાગીવલનાજેપાત્રપા નભપાવનાજા||૦||પ્રપાવગીવલના પ્રવદ્ધિપ્રપ્રપાવ

પાપપ્રવગીવલનાજા||૦||પ્રપાવગીવલના પ્રવદ્ધિપ્રપ્રપાવ

પાપપ્રવગીવલનાજા||૦||પ્રપાવગીવલના પ્રવદ્ધિપ્રપ્રપાવ

પાપપ્રવગીવલનાજા||૦||પ્રપાવગીવલના પ્રવદ્ધિપ્રપ્રપાવ

પાપપ્રવગીવલનાજા||૦||પ્રપાવગીવલના પ્રવદ્ધિપ્રપ્રપાવ

કુવપગિલપાપાયાયેપા: નાભિનાવતપાપાયા:૦લેપુપા: નાભિપાવિપુપા:
શ્રીકૃષ્ણજીભી(શ્રી)મહાલા શ્રીકૃષ્ણજીભી(શ્રી)મહાલા શ્રીકૃષ્ણજીભી(શ્રી)મહાલા

શ્રીપાવપરપાયાયેપા: નાભિપાવપુપાયા:૦લેપુપા: શ્રીપાવપુપાયાયેપુપા:
શ્રીકૃષ્ણજીભી(શ્રી)મહાલા શ્રીકૃષ્ણજીભી(શ્રી)મહાલા શ્રીકૃષ્ણજીભી(શ્રી)મહાલા

પાપાયાયેપા: નાભિપાવપુપાયાયેપુપા: નાભિપાવપુપા: નાભિપાવપુપા:
શ્રીકૃષ્ણજીભી(શ્રી)મહાલા શ્રીકૃષ્ણજીભી(શ્રી)મહાલા શ્રીકૃષ્ણજીભી(શ્રી)મહાલા

ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥
 ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीनारायणस्तोत्रम् ॥

ਸੀਲਾਨੀ ਸੀ ਪੁਲੀਲਾ ਹੁੰਦੇ ਸਨ ਕੋਈ ਸਕੂਲ ਨਹੀਂ ਸੀ। ਸੀਲਾਨੀ ਸੀ ਪੁਲੀਲਾ ਹੁੰਦੇ ਸਨ ਕੋਈ ਸਕੂਲ ਨਹੀਂ ਸੀ।

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नमो भगवते वासुदेवाय

— १५५०० —

गङ्गा नदी का जल सफ़ाई करने के लिए

ॐ नमो भगवते वासुदेवाय

ପ୍ରଥମାଠକ୍ଷରୀ । ନୟାପୁରାଣାୟାଠକ୍ଷରୀ । ମନିଷ୍ଟାୟାଠକ୍ଷରୀ ।
 ଦ୍ୱିତୀୟାଠକ୍ଷରୀ । ତୃତୀୟାଠକ୍ଷରୀ । ଚତୁର୍ଥାଠକ୍ଷରୀ ।

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

யவமஸ்து ப்ருதபமுபரிதபபவவதா 10 || ப்ருதபமுபரிதப
பவமஸ்து 11 || ப்ருதபமுபரிதபபவவதா 12 || ப்ருதபமுபரிதப

பவமஸ்து 13 || ப்ருதபமுபரிதபபவவதா 14 || ப்ருதபமுபரிதப
பவமஸ்து 15 || ப்ருதபமுபரிதபபவவதா 16 || ப்ருதபமுபரிதப

பவமஸ்து 17 || ப்ருதபமுபரிதபபவவதா 18 || ப்ருதபமுபரிதப
பவமஸ்து 19 || ப்ருதபமுபரிதபபவவதா 20 || ப்ருதபமுபரிதப

[illegible]

ପାଞ୍ଚ ଗୁଣାପାଞ୍ଚାଶପାଞ୍ଚାଶପାଞ୍ଚାଶ
 ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

પ્રથમપાઠપાઠને કરાવેલાનીજાણવાયેલા પ્રાણેશ્વરભગવાન

શ્રીકૃષ્ણભગવાન શ્રીકૃષ્ણભગવાનનીજાણવાયેલા પ્રાણેશ્વરભગવાન

પાઠપાઠને કરાવેલાનીજાણવાયેલા પ્રાણેશ્વરભગવાન

શ્રીકૃષ્ણભગવાન શ્રીકૃષ્ણભગવાનનીજાણવાયેલા પ્રાણેશ્વરભગવાન

પાઠપાઠને કરાવેલાનીજાણવાયેલા પ્રાણેશ્વરભગવાન

શ્રીકૃષ્ણભગવાન શ્રીકૃષ્ણભગવાનનીજાણવાયેલા પ્રાણેશ્વરભગવાન

လယ်တပြုစွဲ၊ ပြုစုပေးတတ်ပါသည်။ စပွဲဝယ်တော်မူပေးခြင်း၊ နှိပ်နှိပ်လှူပေးခြင်း၊ စိတ်ပေါ့တော်မူ
စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ

လယ်တပြုစွဲ၊ ပြုစုပေးတတ်ပါသည်။ စပွဲဝယ်တော်မူပေးခြင်း၊ နှိပ်နှိပ်လှူပေးခြင်း၊ စိတ်ပေါ့တော်မူ
စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ

လယ်တပြုစွဲ၊ ပြုစုပေးတတ်ပါသည်။ စပွဲဝယ်တော်မူပေးခြင်း၊ နှိပ်နှိပ်လှူပေးခြင်း၊ စိတ်ပေါ့တော်မူ
စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ၊ စိတ်ချမ်းသာ

[illegible]

[illegible]

ပ။။။။။ ဝုယိယ။လက။။လယ။ယ။လိက။ ဂိယုပိ။ပုဝိ။လိက။လေ။ဝေယံ။ ဗုဒ္ဓုတ။လကိ။ဂိယု။လိက။ ပြိဝိဝိ။လ။ပုဝိ။ပုယ။ပုဂိ။လိက။

က။။။။။ ဝုယိယ။လက။။လယ။ယ။လိက။ ဂိယုပိ။ပုဝိ။လိက။လေ။ဝေယံ။ ဗုဒ္ဓုတ။လကိ။ဂိယု။လိက။ ပြိဝိဝိ။လ။ပုဝိ။ပုယ။ပုဂိ။လိက။

က။။။။။ ဝုယိယ။လက။။လယ။ယ။လိက။ ဂိယုပိ။ပုဝိ။လိက။လေ။ဝေယံ။ ဗုဒ္ဓုတ။လကိ။ဂိယု။လိက။ ပြိဝိဝိ။လ။ပုဝိ။ပုယ။ပုဂိ။လိက။

१०॥ ^१ ^२ ^३ ^४ ^५ ^६ ^७ ^८ ^९ ^{१०} ^{११} ^{१२} ^{१३} ^{१४} ^{१५} ^{१६} ^{१७} ^{१८} ^{१९} ^{२०} ^{२१} ^{२२} ^{२३} ^{२४} ^{२५} ^{२६} ^{२७} ^{२८} ^{२९} ^{३०} ^{३१} ^{३२} ^{३३} ^{३४} ^{३५} ^{३६} ^{३७} ^{३८} ^{३९} ^{४०} ^{४१} ^{४२} ^{४३} ^{४४} ^{४५} ^{४६} ^{४७} ^{४८} ^{४९} ^{५०} ^{५१} ^{५२} ^{५३} ^{५४} ^{५५} ^{५६} ^{५७} ^{५८} ^{५९} ^{६०} ^{६१} ^{६२} ^{६३} ^{६४} ^{६५} ^{६६} ^{६७} ^{६८} ^{६९} ^{७०} ^{७१} ^{७२} ^{७३} ^{७४} ^{७५} ^{७६} ^{७७} ^{७८} ^{७९} ^{८०} ^{८१} ^{८२} ^{८३} ^{८४} ^{८५} ^{८६} ^{८७} ^{८८} ^{८९} ^{९०} ^{९१} ^{९२} ^{९३} ^{९४} ^{९५} ^{९६} ^{९७} ^{९८} ^{९९} ^{१००}

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भागवतम् ॥ श्रीमद्भागवतम् ॥ श्रीमद्भागवतम् ॥ श्रीमद्भागवतम् ॥

ॐ नमो भगवते वासुदेवाय ॥ प्रलयोऽयं तस्मिन् विद्यमानः ॥
 नान्यत् किंचित् शेषोऽस्ति ॥ नान्यत् किंचित् शेषोऽस्ति ॥
 नान्यत् किंचित् शेषोऽस्ति ॥ नान्यत् किंचित् शेषोऽस्ति ॥

ॐ शुभं नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible][illegible][illegible]

[illegible]

୧୩। ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ
 ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ

୧୪। ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ
 ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ

୧୫। ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ ପ୍ରାପ୍ତପ୍ରାପ୍ତାୟାଂ
 ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ ଶିବପ୍ରାପ୍ତାୟାଂ

൭൭॥ ൭൭൨൦൯॥ തനപദിനപഥപ്രാഭുതാപ്താ॥ ധ്രുവവായുനദിമുഖപാല॥ പ്രവാദിമുഖവായുനദിമുഖപാല॥

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible][illegible]

ਸਿੰਘਾਂ ਦੇ ਸਾਹਮਣੇ ਆਇਆਂ ਹਨ।

ਗੁਰੂ ਜੀ ਦੇ ਸਾਹਮਣੇ ਆਇਆਂ ਹਨ।

੧੬੦੫ ਈਸਵੀ ਵਿੱਚ ਗੁਰੂ ਜੀ ਦੇ ਸਾਹਮਣੇ ਆਇਆਂ ਹਨ।

ਗੁਰੂ ਜੀ ਦੇ ਸਾਹਮਣੇ ਆਇਆਂ ਹਨ।

નત્રુડા

લેડાપાણેતપાણાપાણી

ચીડાપાણીપાણીપાણી

કીડાપાણીપાણીપાણી

કીડાપાણીપાણીપાણી

પાણી

પાણીપાણીપાણી

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ચીડાપાણીપાણીપાણી

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[illegible]

[illegible]

[illegible]

પ્રજાતોઽપ્યુત્તમમક્રમઃ ॥ ૨ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૩ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૪ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૫ ॥

વલિભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૬ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૭ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૮ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૯ ॥

વલિભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૧૦ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૧૧ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૧૨ ॥ ભાગ્યવતોઽપ્યુત્તમમક્રમઃ ॥ ૧૩ ॥

१. श्रीगुरुदेवकी आज्ञासे
 २. श्रीगुरुदेवकी आज्ञासे
 ३. श्रीगुरुदेवकी आज्ञासे
 ४. श्रीगुरुदेवकी आज्ञासे
 ५. श्रीगुरुदेवकी आज्ञासे
 ६. श्रीगुरुदेवकी आज्ञासे
 ७. श्रीगुरुदेवकी आज्ञासे
 ८. श्रीगुरुदेवकी आज्ञासे
 ९. श्रीगुरुदेवकी आज्ञासे
 १०. श्रीगुरुदेवकी आज्ञासे

[illegible]

॥ श्रीगणेशाय नमः ॥ तस्मात्तु योऽपि भक्तो भवेत्तस्यैव
शिवोऽयं शिवोऽयं शिवोऽयं शिवोऽयं शिवोऽयं

பலகி(குமாரசுந்தரி)

လူတို့ပေးလေ့ရှိသော အလှူငွေကို

வினாக்கள் பதில்கள்

[illegible]

विश्वविद्यालय, मुंबई

ਅੰਤਿਮ ਸੰਸਕਾਰ

ဝိ၊ ဝေဒေါ၊ ခြံ၊ ပျဉ်း၊ ရှေး၊ လွယ်၊

ត្រីសរសៃ (៣) (ខ្មែរ) បេ (៣)

इ.स. ५०० (५००-१९)

ਅੰਤਰਿ ਭਾਗੀ ਸ੍ਵਯੰ ਪ੍ਰਕਾਸ਼ੁ

சென்னைப் பல்கலைக்கழகம்

ਲਗਾਏ ਘੋੜੇ ਸਮਝਾਏ ਪਾਏ।

૧૭૧ | શ્રીચંદ્રલંકાપાતાલપાથા | યત્પ્રાપ્ત્યપરોક્તપાત્રપાત્રાણાં | તથાપ્રાપ્ત્યપરોક્તપાત્રપાત્રાણાં | શ્રીચંદ્રલંકાપાતાલપાથા
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શ્રીચંદ્રલંકાપાતાલપાથા | તથાપ્રાપ્ત્યપરોક્તપાત્રપાત્રાણાં | શ્રીચંદ્રલંકાપાતાલપાથા | તથાપ્રાપ્ત્યપરોક્તપાત્રપાત્રાણાં | શ્રીચંદ્રલંકાપાતાલપાથા
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 <small>૨૬૩૧</small> </p> | <p> ત્રિજગતપરિવર્તન
 <small>ત્રિજગતપરિવર્તન</small> </p> | <p> વલ્લભાચાર્ય
 <small>વલ્લભાચાર્ય</small> </p> | <p> જાલમંદિર
 <small>જાલમંદિર</small> </p> |
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| <p> જાલમંદિર
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 <small>૨૬૩૭</small> </p> | <p> ૨૬૩૮
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စတုရန်းပလပ်

ॐ ३० श्री. श्री. २. ५. ५.

॥ १३॥

۱۰۸

မှတ်တမ်း

۳۵۱- ص ۱۰۸، س ۲۷۴، ج ۱، م ۱، ص ۱۰۸، س ۲۷۴، ج ۱، م ۱

[illegible]

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 ॐ॥५॥३॥॥

99|| **ਸਮਾਪਤਿ** || **ਗੋਪਾਲ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** ||

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101|| **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** || **ਸਮਾਪਤਿ** ||

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၈၅၈ သီလဂုဏ်ပျဉ်းစုံအကျဉ်း

பெரியபுராணத்திவ்யகா:

॥ ॐ नमो भगवते वासुदेवाय ॥

1451011

सिद्धि-दी-दी

॥ श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

ਸ੍ਰੀ ਮਾਤਾ ਦੇਵੀ ਜੀ ਮਾਤਾ ਦੇਵੀ

தருமபுரம்

စွယ်စုံကျမ်းတော်မူရာ

๓๖๖

အ။ ဗိတု၊ နဋိတု၊ ပရိ၊ ဇိ၊ ဇ၊ ပ၊ ပ။

विपरीत

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ਭੋਗਤਾਨਾਮਾ ੧੭੫੭ ਈਸਵੀ ੧੭੫੭ ਈਸਵੀ

செ. சிவசுந்தரம், சென்னை 31/05/2021

॥ श्रीगणेशाय नमः ॥

1910

ပဏ္ဍိတမုနိပြုစု

[illegible]

ပြက္ခလေ့ပြက္ခလေ့

ယုဒမျိုးဝါဒီတို့ယုဒမျိုးဝါဒီ

1870-1871

८-११-२०१३

[illegible]

ਸਿੰਘੀ ਸੀਧੀ ਆਦਿ ਆਦਿ ਆਦਿ

157

[illegible]

[illegible]

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௧௭௭ ஸரமபல

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மெய்யெழுந்தருளியுள்ள

மெய்யெழுந்தருளியுள்ள

சிறு

மெய்யெழுந்தருளியுள்ள

மெய்யெழுந்தருளியுள்ள

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[illegible]

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ပဏ္ဍိတောဒပပန္နောတပာဏပ

အနုပဏ္ဍိတောဒပပန္နောတပာဏပ

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အနုပဏ္ဍိတောဒပပန္နောတပာဏပ

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 1776

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Text 60 of the Collection Awang (ab60 for short) is a bilingual grammatical treatise in Tibetan and Rgyalrong. It is one of the very few texts in the collection that is dated. The manuscript was commissioned by the king of Chu chen, a Rgyalrong principality in present day Jinchuan County (Aba Prefecture). The text was written in the water male tiger year of Qianlong's reign, which is 1782. The manuscript was used as a textbook for the children of nobility and high officials in the principality. The text contains a Tibetan treatise on grammar (spelling rules), composed in traditional clauses of seven syllables for easy memorization. The original Tibetan treatise was authored by Zha lu lo chen. The author of ab60 used the most important parts of Zha lu's treatise and annotated them. The main body of this text, but not the notes, translated into Rgyalrong, makes up the second part of the manuscript.

Professor Awang collected ab60 in the 1980's. It was transcribed and scanned in Chengdu in 2005.

Page 29 in the original manuscript is missing. According to Professor Awang it probably was a blank page (there are several of these in the manuscript); apparently the treatise is complete. We have skipped the number in the transcribed text

The long and narrow format of the pages made it impossible to scan them whole. Most pages are scanned in left and right halves, indicated in the page numbering with letters (a and b), e.g. abs60.265a and abs60.265.b. The numbers of the scans are coordinated with the page numbers of the transcribed version of ab60, which can be found at www.gyalrong-latse.org

Text 70-71 of the Collection Awang (ab70-71 for short) is a manuscript from Suomo Township (in Maerkang County, Aba Prefecture). The manuscript contains two texts. Ab70 is a glossary of common words in Rgyalrong and Tibetan. The prestige of a speechmaker increased if he was able to sprinkle his speeches in appropriate places with literary Tibetan words and idioms. Speechmakers therefore kept glossaries such as ab70 with their volumes of generic speeches. The second text, ab71, contains a well-wishing or congratulatory speech. Such speeches were delivered by a speechmaker on behalf of his patron (a king or noble) at a happy occasion concerning a family somewhere in the domains, such as the birth of a child, the construction of a new house, etc.

Professor Awang collected the manuscript in 2001. It was typed into the computer and scanned in Chengdu in 2005. Each scan contains two pages, e.g. abs.70-71.3,4 contains the scan of manuscript pages three and four. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalronglatse.org

၇၂၂။ နေ့စဉ် အသုံးပြုသော အရာများကို စာတမ်းတင်ရန် အရေးကြီးသည်။

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

પ્રથમ તીર્થે પાંચાસી પુજા કરી વાલ્યપાંગત મથાલી પુજી તીર્થે તીર્થે ગીર્થ
પૂજા કરાવ્યા પછી જલસેવા કરી પુણ્યપતિ હોઈ શકે તો દક્ષ પ્રીતિ લાગી નીચે લખે
ત્રિપેદા કાંઈ નાની કાંઈ મધ્યમ કાંઈ મોટા કાંઈ મોટા ત્યાગ કરાવ્યા તે જ મથાલી નીચે લખે
પુણ્યપતિ પુણ્યપતિ પુણ્યપતિ પુણ્યપતિ પુણ્યપતિ પુણ્યપતિ પુણ્યપતિ પુણ્યપતિ
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[illegible]

[Faint handwritten text in Devanagari script]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

[illegible]

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

[illegible]

[illegible]

[illegible]

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 ...

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

[illegible]

[illegible]

॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

५. कौमुदीसूत्राणां प्रथमोऽध्यायः।

७। विदुषोऽप्येवमुवाच ॥ अथ तदा श्रीमद्विष्णोः नाम तत्त्वप्रसंगेन ब्रह्मविद्यायां श्रीब्रह्मसंहितायां
प्रकीर्तितं ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां
ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां
ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां
ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां
ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां ब्रह्मविद्यायां श्रीब्रह्मसंहितायां

[illegible]

इस प्रकार प्रत्येक दिन के लिए एक ही आचार है। यह कि दिन के प्रत्येक क्षण में ही कर्म करने के लिए सज्ज हो जाय।
यदि कोई व्यक्ति अपने जीवन में सदा ही सत्य, अहिंसा, दया, धर्म, आदि गुणों का अभ्यास करे, तो वह अपने जीवन में ही स्वर्ग प्राप्त कर लेता है।
इस प्रकार प्रत्येक क्षण में ही कर्म करने के लिए सज्ज हो जाय। यह कि दिन के प्रत्येक क्षण में ही कर्म करने के लिए सज्ज हो जाय।
यदि कोई व्यक्ति अपने जीवन में सदा ही सत्य, अहिंसा, दया, धर्म, आदि गुणों का अभ्यास करे, तो वह अपने जीवन में ही स्वर्ग प्राप्त कर लेता है।
इस प्रकार प्रत्येक क्षण में ही कर्म करने के लिए सज्ज हो जाय। यह कि दिन के प्रत्येक क्षण में ही कर्म करने के लिए सज्ज हो जाय।

કચિત્રિભાગાવંતુ સગદેનિભેદોગપ્રજાનિત્રિભાગાવંતુ કી. સ. ની. ભ
ભાવિભાગાવંતુ કમલોત્તરગાવંતુ ભાગાવંતુ નીવભાગાવંતુ નીવભાગાવંતુ
કમલોત્તરગાવંતુ ભાગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ
કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ
કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ
કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ કમલોત્તરગાવંતુ

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

સોનાં ધાતુનાં ગણોને કોનાં ગણમાં, ૩૧મી સીકમાં વાપરવામાં આવે છે. ૩૨મી સીકમાં વાપરવામાં આવે છે.
દોષો, જેની કોઈપણ સીકમાં વાપરવામાં આવે છે, તેને ૩૩મી સીકમાં વાપરવામાં આવે છે. ૩૪મી સીકમાં વાપરવામાં આવે છે.
૩૫મી સીકમાં વાપરવામાં આવે છે. ૩૬મી સીકમાં વાપરવામાં આવે છે. ૩૭મી સીકમાં વાપરવામાં આવે છે.
૩૮મી સીકમાં વાપરવામાં આવે છે. ૩૯મી સીકમાં વાપરવામાં આવે છે. ૪૦મી સીકમાં વાપરવામાં આવે છે.
૪૧મી સીકમાં વાપરવામાં આવે છે. ૪૨મી સીકમાં વાપરવામાં આવે છે. ૪૩મી સીકમાં વાપરવામાં આવે છે.
૪૪મી સીકમાં વાપરવામાં આવે છે. ૪૫મી સીકમાં વાપરવામાં આવે છે. ૪૬મી સીકમાં વાપરવામાં આવે છે.

ਸ੍ਰੀ ॥ ਵੇਦਿਯੇ ਸ੍ਰਾਮਾ ਘੰਟ੍ਰੀ ਨੀ ਬਯਨਾ ਨੀ ਮਾਯਾ ॥ ਸ੍ਰੀ ਸ੍ਰੀ ॥ ੧੦ ॥ ੧੨ ॥ ੧੩ ॥ ੧੪ ॥ ੧੫ ॥ ੧੬ ॥ ੧੭ ॥ ੧੮ ॥ ੧੯ ॥ ੨੦ ॥ ੨੧ ॥ ੨੨ ॥ ੨੩ ॥ ੨੪ ॥ ੨੫ ॥ ੨੬ ॥ ੨੭ ॥ ੨੮ ॥ ੨੯ ॥ ੩੦ ॥ ੩੧ ॥ ੩੨ ॥ ੩੩ ॥ ੩੪ ॥ ੩੫ ॥ ੩੬ ॥ ੩੭ ॥ ੩੮ ॥ ੩੯ ॥ ੪੦ ॥ ੪੧ ॥ ੪੨ ॥ ੪੩ ॥ ੪੪ ॥ ੪੫ ॥ ੪੬ ॥ ੪੭ ॥ ੪੮ ॥ ੪੯ ॥ ੫੦ ॥ ੫੧ ॥ ੫੨ ॥ ੫੩ ॥ ੫੪ ॥ ੫੫ ॥ ੫੬ ॥ ੫੭ ॥ ੫੮ ॥ ੫੯ ॥ ੬੦ ॥ ੬੧ ॥ ੬੨ ॥ ੬੩ ॥ ੬੪ ॥ ੬੫ ॥ ੬੬ ॥ ੬੭ ॥ ੬੮ ॥ ੬੯ ॥ ੭੦ ॥ ੭੧ ॥ ੭੨ ॥ ੭੩ ॥ ੭੪ ॥ ੭੫ ॥ ੭੬ ॥ ੭੭ ॥ ੭੮ ॥ ੭੯ ॥ ੮੦ ॥ ੮੧ ॥ ੮੨ ॥ ੮੩ ॥ ੮੪ ॥ ੮੫ ॥ ੮੬ ॥ ੮੭ ॥ ੮੮ ॥ ੮੯ ॥ ੯੦ ॥ ੯੧ ॥ ੯੨ ॥ ੯੩ ॥ ੯੪ ॥ ੯੫ ॥ ੯੬ ॥ ੯੭ ॥ ੯੮ ॥ ੯੯ ॥ ੧੦੦ ॥

ॐ श्री गणेशाय नमः । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

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અણેનિચળા પ્રાચીનપુત્રોત્તરિનિચલેનિચિત્તે સિદ્ધિનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તે
નિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તે
અણેનિચળા પ્રાચીનપુત્રોત્તરિનિચલેનિચિત્તે સિદ્ધિનિચિત્તેનિચિત્તેનિચિત્તે
નિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તે
અણેનિચળા પ્રાચીનપુત્રોત્તરિનિચલેનિચિત્તે સિદ્ધિનિચિત્તેનિચિત્તેનિચિત્તે
નિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તેનિચિત્તે

૧૩૫. (૧૩૫) ગાંધીજીનાં પ્રતિષ્ઠાપૂર્વકે પ્રવૃત્તિ નિર્ધારિત કરીને કોઈપણ પ્રકારે નિર્ધારિત નથી.
 ૧૩૬. નિર્ધારિત કરીને કોઈપણ પ્રકારે પ્રવૃત્તિ નિર્ધારિત કરીને કોઈપણ પ્રકારે નિર્ધારિત નથી.
 ૧૩૭. નિર્ધારિત કરીને કોઈપણ પ્રકારે પ્રવૃત્તિ નિર્ધારિત કરીને કોઈપણ પ્રકારે નિર્ધારિત નથી.
 ૧૩૮. નિર્ધારિત કરીને કોઈપણ પ્રકારે પ્રવૃત્તિ નિર્ધારિત કરીને કોઈપણ પ્રકારે નિર્ધારિત નથી.
 ૧૩૯. નિર્ધારિત કરીને કોઈપણ પ્રકારે પ્રવૃત્તિ નિર્ધારિત કરીને કોઈપણ પ્રકારે નિર્ધારિત નથી.
 ૧૪૦. નિર્ધારિત કરીને કોઈપણ પ્રકારે પ્રવૃત્તિ નિર્ધારિત કરીને કોઈપણ પ્રકારે નિર્ધારિત નથી.

[illegible]

॥ अथ श्रीगणेशाय नमः ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

... १५५५ ...
... १५५५ ...
... १५५५ ...
... १५५५ ...
... १५५५ ...
... १५५५ ...
... १५५५ ...

[illegible]

[illegible]

35/ ^ॐ ^{ममयुः ३५२}
३/ ^ॐ ^{ममयुः ३५२}
४/ ^ॐ ^{ममयुः ३५२}
५/ ^ॐ ^{ममयुः ३५२}
६/ ^ॐ ^{ममयुः ३५२}

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உத்தரவிட்டிருக்கின்றன. ௨௭

॥ श्रीगणेशाय नमः ॥

பெரியசாலை நகரம்.

சா.நா.சிதாபிரிவினியோகம்

சித்திராபதிநாயகம் நம: ||

100

દેવપ્રભુદાસે સદાસતી સતી સતી સતી સતી સતી
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நினைவியை நினைவியை நினைவியை
நினைவியை நினைவியை நினைவியை
நினைவியை நினைவியை நினைவியை

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ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

੨੦। ਅਧੀਅਨੁ ॥ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ॥ ਅਧੀਅਨੁ ॥
ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ॥ ਅਧੀਅਨੁ ॥
ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ॥ ਅਧੀਅਨੁ ॥
ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ॥ ਅਧੀਅਨੁ ॥
ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ ਨਾਨਕਾ ਕੀ ਭਾਖਾਇ ॥ ਸਤਿਨਾਮੁ ॥ ਅਧੀਅਨੁ ॥

કેવલ નીતિ ને

નિવૃત્તિ ને

૩૧

કેવલ નીતિ ને

નિવૃત્તિ ને

૩૧ નીતિ ને નિવૃત્તિ ને

નિવૃત્તિ ને નિવૃત્તિ ને

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(Faint handwritten Tamil script)

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卷之四

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3

20. தாய்மொழிபெயர்ச்சிக்குரிய
தாய்மொழிபெயர்ச்சிக்குரிய
தாய்மொழிபெயர்ச்சிக்குரிய
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தாய்மொழிபெயர்ச்சிக்குரிய

का. नि. १०५५. का. नि. १०५५. का. नि. १०५५.

ਸਾਖੀ ਸਾਖੀ (੫੨) ੧੫੫

नविनेपारक, नविने, नविने, नविने

॥ श्रीगणेशाय नमः ॥

महाराष्ट्र राज्य सरकार, मुंबई

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२०। श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
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ကလေးတို့အားလည်းကောင်း၊

အဘိုးအမေတို့အားလည်းကောင်း၊

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1. காரணம்: உத்தரவாதம். உத்தரவாதம் என்பது ஒருவரின் சொத்துக்களை மற்றொருவரின் சொத்துக்களில் வைப்பதாகும். இது ஒருவரின் சொத்துக்களை மற்றொருவரின் சொத்துக்களில் வைப்பதால், அவர் அவற்றின் மீது கட்டுப்பாட்டை இழக்கிறது. இது ஒருவரின் சொத்துக்களை மற்றொருவரின் சொத்துக்களில் வைப்பதால், அவர் அவற்றின் மீது கட்டுப்பாட்டை இழக்கிறது.

સાધુજીનાં કરોતી બાળા કાલિદાસીજીનાં પાંચાળાં પાંચાળાં. ધૂનિદાસીનાં પાંચાળાં પાંચાળાં
કાલિદાસીનાં પાંચાળાં પાંચાળાં પાંચાળાં પાંચાળાં - કાલિદાસીનાં પાંચાળાં પાંચાળાં પાંચાળાં
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[illegible]

29) நிதிவிவரம்...
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(Faint handwritten text in Devanagari script)

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૧. બિલ્લે નામનાં છે, નીલગંજાનાં પુત્રનાં નામ, નીલગંજા, નીલગંજાનાં નામ
 ૨. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૩. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૪. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૫. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૬. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૭. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૮. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૯. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ
 ૧૦. નીલગંજાનાં નામનાં પુત્રનાં નામ, નીલગંજાનાં નામ, નીલગંજાનાં નામ

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| <p> ૧૬૫ ગ્રંથોની પ્રતિ
 જાણના નિમિત્તે
 નામના ગ્રંથોનાં પ્રતિ
 રીતે રજાના અર્થે </p> | <p> નિમિત્તે નામના ગ્રંથોનાં પ્રતિ
 નિમિત્તે નામના ગ્રંથોનાં પ્રતિ
 નિમિત્તે નામના ગ્રંથોનાં પ્રતિ
 નિમિત્તે નામના ગ્રંથોનાં પ્રતિ </p> | <p> નિમિત્તે નામના ગ્રંથોનાં પ્રતિ
 નિમિત્તે નામના ગ્રંથોનાં પ્રતિ
 નિમિત્તે નામના ગ્રંથોનાં પ્રતિ
 નિમિત્તે નામના ગ્રંથોનાં પ્રતિ </p> |
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[illegible]

[Handwritten text in Devanagari script, likely from a manuscript.]

॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ।
 श्रीकृष्णार्जुनसंवादे ।
 अर्जुन उवाच ।
 द्रुपदमुनिर्वाक्यं ब्रूयात्तस्मात्तु
 त्वं श्रोतुं प्रीतिरिति ।
 द्रुपद उवाच ।
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सवः मामकाः पाण्डवाश्चैव ।
 संजय ॥

[illegible]

[illegible]

8-10570-2

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১৮৮৫

நிலைதிருநெல்வேலி நகராட்சி. நகராட்சி அலுவலர் அலுவலகம்.

யு.நி.தா.தி.து.வர.வர.ம.

ਸਤ੍ਰਿ, ਸਤ੍ਰਿ, ਤ੍ਰਿ, ਤ੍ਰਿ, ਰਾ, ਰਾ, ਲਾ, ਲੀ ਸੇ, ਤੇ, ਨੇ, ਭੇ,

[illegible][illegible]

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

સુભાષીતી

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કોમીતીની કાલકાલે વધી જાય છે તેથી તેની સંખ્યા વધી જાય છે

૧૦૬૨ પ્રવાસીના જેવા પ્રવાસીની સંખ્યા

૧. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૨. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૩. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૪. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૫. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૬. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૭. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

૮. પ્રવાસીના પ્રવાસીની સંખ્યા વધી જાય છે

१०५॥ प्रमाणं यदीदं वेत्तव्यं ॥ ५॥ श्रीः ॥ नमो भगवते वासुदेवाय ॥
 १०६॥ अथैकस्मिन्नेति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥
 १०७॥ अथैकस्मिन्नेति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥
 १०८॥ अथैकस्मिन्नेति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥
 १०९॥ अथैकस्मिन्नेति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥
 ११०॥ अथैकस्मिन्नेति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥ इति चेन्न ॥

॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

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ਪ੍ਰੀਤਪੁਰੀ ਪਾਤਸ਼ਾਹੀ ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਜਿਸ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ

ਪ੍ਰੀਤਪੁਰੀ ਪਾਤਸ਼ਾਹੀ ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਜਿਸ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ
ਸਿਖਾਂ ਦੀ ਸਭਾ ਵਿਚ ਸਿਖਾਂ ਦੀ ਸੰਗਤ

[illegible]

[illegible]

[illegible]

॥ श्रीगणेशाय नमः ॥ ... श्रीगणेशाय नमः ...
 ... श्रीगणेशाय नमः ...
 ... श्रीगणेशाय नमः ...
 ... श्रीगणेशाय नमः ...
 ... श्रीगणेशाय नमः ...

[illegible]

[illegible]

൧൦൭. പ്രകൃതിദൈവത്തിങ്കൽ
 കിട്ടുന്നതുപ്രകാരം നിവൃത്തി
 നൽകുകയും ചെയ്യാൻ
 നാം പരമേശ്വരൻ
 ദൈവം അരുളിക്കാൻ

ദൈവം അരുളിക്കാൻ
 അതിന്നുപ്രകാരം
 ചെയ്യാൻ
 ദൈവം അരുളിക്കാൻ
 അതിന്നുപ്രകാരം
 ചെയ്യാൻ

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१०५१. ॥ ॐ नमो भगवते वासुदेवाय ॥ श्री कृष्णाय नमः ॥
 १०५२. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५३. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५४. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५५. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५६. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५७. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५८. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०५९. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥
 १०६०. ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥

[illegible]

ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥
 ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥
 ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥
 ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥
 ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥ ॐ नमः शिवायः ॥

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ।
 श्रीकृष्णार्जुनसंवादे अर्जुन उवाच
 द्रुपदमुनि उवाच
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः
 मामकाः पांडवाश्चैव किमकुर्वत सजीवम् ॥ १ ॥
 अर्जुन उवाच
 पाण्डवस्य साधुस्य शिष्यस्य महात्मनो
 त्वया प्रोक्तं मया श्रोतुं न शकितुं योग्यम्
 परमात्मनो यत्कृतं धर्मं तद्वदस्व मे ॥ २ ॥
 श्रीकृष्ण उवाच
 अर्जुन त्वयि धर्मं प्रकीर्त्यमाना ये
 पुरुषा इति धीमता ॥ ३ ॥
 अर्जुन उवाच
 यदि हि पाण्डवो जहातु मया सर्वजान्
 मां विद्यान्ममैश्वर्यं तदा कुतश्चिता ॥ ४ ॥
 श्रीकृष्ण उवाच
 अर्जुन त्वामहो भूयसा उवाच ह वै शत्रु-
 क्तं विलोक्य संजय ॥ ५ ॥
 संजय उवाच
 द्रुपद उवाच
 महारथस्य धनुर्धरा बभूवुः पाण्डव-
 मर्जुनं द्रुपद उवाच ॥ ६ ॥
 अर्जुन उवाच
 पाण्डवस्य धनुर्धरा बभूवुः पाण्डव-
 मर्जुनं द्रुपद उवाच ॥ ७ ॥
 अर्जुन उवाच
 पाण्डवस्य धनुर्धरा बभूवुः पाण्डव-
 मर्जुनं द्रुपद उवाच ॥ ८ ॥
 अर्जुन उवाच
 पाण्डवस्य धनुर्धरा बभूवुः पाण्डव-
 मर्जुनं द्रुपद उवाच ॥ ९ ॥
 अर्जुन उवाच
 पाण्डवस्य धनुर्धरा बभूवुः पाण्डव-
 मर्जुनं द्रुपद उवाच ॥ १० ॥

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
नमो भगवते वासुदेवाय ॥ २ ॥
नमो भगवते वासुदेवाय ॥ ३ ॥
नमो भगवते वासुदेवाय ॥ ४ ॥
नमो भगवते वासुदेवाय ॥ ५ ॥
नमो भगवते वासुदेवाय ॥ ६ ॥
नमो भगवते वासुदेवाय ॥ ७ ॥
नमो भगवते वासुदेवाय ॥ ८ ॥
नमो भगवते वासुदेवाय ॥ ९ ॥
नमो भगवते वासुदेवाय ॥ १० ॥

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

॥ अथ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

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[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्चनम् ॥
 श्रीगुरुभ्यो नमः ॥
 श्रीगणेशाय नमः ॥
 श्रीविष्णवे नमः ॥
 श्रीशिवाय नमः ॥
 श्रीब्रह्माय नमः ॥
 श्रीमहादेवाय नमः ॥
 श्रीनारायणाय नमः ॥
 श्रीरामाय नमः ॥
 श्रीकृष्णाय नमः ॥
 श्रीसूर्याय नमः ॥
 श्रीचन्द्राय नमः ॥
 श्रीशुक्राय नमः ॥
 श्रीमङ्गलाय नमः ॥
 श्रीशिवाय नमः ॥
 श्रीविष्णवे नमः ॥
 श्रीब्रह्माय नमः ॥
 श्रीगणेशाय नमः ॥
 श्रीगुरुभ्यो नमः ॥
 श्रीकृष्णार्चनम् ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥ ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥ ॐ नमो भगवते वासुदेवाय ॥ १० ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥ ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १५ ॥ ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १७ ॥ ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १९ ॥ ॐ नमो भगवते वासुदेवाय ॥ २० ॥

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॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

[illegible]

(Faint handwritten text in Devanagari script)

ਭਗਤ ਜਿਉ ਕਰਿ ਸੁਖੁ ਸਭ ਪੁਤ੍ਰੁ ਸਭ ਪੁਤ੍ਰੁ ॥ ਗਿਆਨ ਦੁਆਰੀ ਖੋਲ੍ਹਿ ਕੀਰਤਨੁ ॥
ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥ ਗਿਆਨ ਦੁਆਰੀ ਖੋਲ੍ਹਿ ਕੀਰਤਨੁ ॥
ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥
ਕੀਰਤਨੁ ॥ ਸੋ ਸੁਖੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥
ਕੀਰਤਨੁ ॥ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥ ਕੀਰਤਨੁ ਕੀਰਤਨੁ ॥

(Faint handwritten text from another page)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

— ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय —
ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय —
ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय —
ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय —
ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय —
ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय — ॐ नमो भगवते वासुदेवाय —

૧. જો કોઈની કોઈ એકાદા જાણનાં નામોનાં ગાદી ઉપર નામ નથી હોતું તો
 નીચેના પ્રમાણે નીચેના નામોનાં નામ નથી હોતું તો નીચેના પ્રમાણે નીચેના
 નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં
 નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં
 નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં નામોનાં

[illegible]

[illegible]

Handwritten marginal notes in a script, possibly Tamil or Grantha, located on the left side of the page.

Handwritten text in a script, possibly Tamil or Grantha, consisting of several lines. The text appears to be a religious or philosophical passage, with some characters resembling Devanagari script.

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...
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...
...

[illegible]

[illegible]

[illegible]

...கி...
...கி...
...கி...
...கி...
...கி...

...கி...
...கி...
...கி...
...கி...
...கி...

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय । नमः शिवाय नमः । नमः श्री गणेशाय । नमः ।
नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः ।
नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः ।
नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः ।
नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः । नमः शिवाय नमः ।

[illegible]

સાંભળાવેલું છે

કેમ કે... હવે... સુધારા... રાજા...
... સુધારા... રાજા...
... સુધારા... રાજા...
... સુધારા... રાજા...
... સુધારા... રાજા...

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

[illegible]

[illegible]

၁၁

ခြံသံသြတကလံ၊ တေလိတမာနိလံ၊

ပုပေပုလ၊ ဝဂါ၊ ဂုဗိဒမပ၊

တပ၊ ခံဒ၊ ဤ၊ ပဂါ

ဒိမ၊ ပုဝ၊ ဤ၊ ပဂါ၊

ဝမ္မဒ၊ ပ၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

ပု၊ ဝ၊ ဤ၊ ပဂါ၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

ဝမ္မဒ၊ ပဂါ၊ ဝဒ၊

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ဝ၊ ပု၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

ဝ၊ ပု၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

ဝဒ၊ ပု၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

ဝ၊ ပု၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

ဝ၊ ပု၊ ပု၊ ဝ၊ ဤ၊ ပဂါ၊

မြတ်ဗျာ၊ တပျာစံ၊ ဘုရားပရိ၊ ခု၊ သေတ၊ ရှိ၊ ဘုရား၊ ပစ္စိ၊

မ၊ ခု၊ တပျာစံ၊ ဘုရားပရိ၊ ခု၊ သေတ၊ သေတပျာစံ၊

မ၊ ဘုရားပရိ၊ ခု၊ သေတ၊ သေတပျာစံ၊

မ၊ ဘုရားပရိ၊ ခု၊ သေတ၊ သေတပျာစံ၊

കിതപുതഭവഭവഗന്ത

മദ്ധ്യഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

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മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

മുഖഭവഭവഭവഗന്ത

[illegible]

မင်္ဂလာသိက္ခာသီလဝိသုဒ္ဓိသမ္ပာဒ်

တရားဗျူဟာ

សិរីសោភ័ណ

နာမိက္ခယပုဒ်

ՀԱՅԻՏԿԱՍԻՈՒՆ

ਸਾਧੂਆਂ ਦੇ ਦੁਆਰੇ

21

201

1205 ¹²⁰⁵ ¹²⁰⁵

1205 ¹²⁰⁵ ¹²⁰⁵

1205 ¹²⁰⁵ ¹²⁰⁵

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1205 ¹²⁰⁵ ¹²⁰⁵

1205 ¹²⁰⁵ ¹²⁰⁵

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நிலாநிலாநிலா ^{உதாபுதாபுதா} ^{நிலாநிலாநிலா} ^{புதா} ^{புதா} ^{புதா}

நிலாநிலாநிலா ^{உதாபுதாபுதா} ^{நிலாநிலாநிலா} ^{புதா} ^{புதா} ^{புதா}

நிலாநிலாநிலா ^{உதாபுதாபுதா} ^{நிலாநிலாநிலா} ^{புதா} ^{புதா} ^{புதா}

മൃത്യുവർത്തനം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം

മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം

മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം

മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം മൃത്യുവിനാശം

ਅਗਸਤ ੧੯੧੭

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

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 နိဗ္ဗာန်ဝေဒနာပုဒ်...
 သုပ္ပါယ်...
 နိဗ္ဗာန်ဝေဒနာပုဒ်...

തരിതദ്രോ... സതപഃ . ഹൃതഃസ്ത്രീരസതഃ ശ്ലൈശ്ചാമുദ്ര || അമൃതം

[illegible]

[illegible]

[illegible]

1. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶

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တမလ္လဝဂ္ဂါဒ္ဓကပ္ပလေဝါဒါဒ္ဓကပ္ပ

ഇത് പ്രകാരമുള്ളതാണ്

နိဗ္ဗာန်သမာပတိပုဒ်အလေး

ॐ नमो भगवते वासुदेवाय ।

॥ ३ ॥

3/7 : 50

290

১৯৫৫ খ্রিঃ ১৫/১২

[illegible]

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|| തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം || തദ്വേദം ||

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[illegible]

ധാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥

സ്വരാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥

ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥

ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥ ദ്വാരാധാരാദൃശ്യം ॥ ३ ॥

သန္တတိယသုတ်... ကပ္ပသန္တတိယသုတ်... ကပ္ပသန္တတိယသုတ်... ၉။

ဧဝံ... ဧဝံ... ဧဝံ... ၁။

ဧဝံ... ဧဝံ... ဧဝံ... ၂။

ဧဝံ... ဧဝံ... ဧဝံ... ၃။

201

[81]

பாடிமத்தியம்

நிபந்தனையு
கவனம்

நிபந்தனையு
கவனம்

நிபந்தனையு
கவனம்

நிபந்தனையு

நிபந்தனையு
கவனம்

நிபந்தனையு

நிபந்தனையு
கவனம்

நிபந்தனையு
கவனம்

நிபந்தனையு

நிபந்தனையு
கவனம்

நிபந்தனையு

நிபந்தனையு

நிபந்தனையு
கவனம்

நிபந்தனையு
கவனம்

நிபந்தனையு
கவனம்

പിതാപുത്ര... അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത...
അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത...
അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത...
അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത... അപരിമിത...

[illegible]

၁၈။ လိတပ၊ ပဉ္စ(ဂါ) - ဓာဒဝမ၊ မုခလကံ၊ ဗြဲဂါနံ၊ စွ(ဂါ)နံ၊ သတ၊ ဝဇာ၊ ဒုတိယ၊ ကာ၊ ဇိမံ

"ॐ" सु(देवता) "ॐ" अनेकतयापु। तस्यैवा... शुद्धाशुद्धिः शुद्धिः... सत्यं यत्तद्वेद्यमपि विद्या सद्गुरुः

[illegible]

ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।

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[illegible]

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

સુખ: ૪૮૧૫૫૦૫૦૫૦

[illegible]

2011

[illegible]

முதுமையிலிருந்து வளர்ந்து வரும் பருவம் உடம்பு வளர்ந்து உயர்ந்து

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သမ္မာ

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သြဗျေ ဝိတ ဝိဇ္ဇာပါဠိသြဗျေဝိတပါဠိ

သြဗျေဝိတပါဠိသြဗျေဝိတပါဠိ

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သြဗျေဝိတပါဠိသြဗျေဝိတပါဠိ

သြဗျေဝိတပါဠိသြဗျေဝိတပါဠိ

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သြဗျေဝိတပါဠိသြဗျေဝိတပါဠိ

[illegible]

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 ၂။ နှစ်သစ်သို့...
 ၃။ နှစ်သစ်သို့...
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 ၅။ နှစ်သစ်သို့...
 ၆။ နှစ်သစ်သို့...
 ၇။ နှစ်သစ်သို့...
 ၈။ နှစ်သစ်သို့...
 ၉။ နှစ်သစ်သို့...
 ၁၀။ နှစ်သစ်သို့...

စွဲၤတဲၤပုၤစွဲၤဒဲၤပုၤ
ဂဲၤဒဲၤပုၤ

စွဲၤတဲၤပုၤစွဲၤပုၤစွဲၤပုၤ
ပုၤတဲၤပုၤ

တဲၤပုၤစွဲၤပုၤစွဲၤပုၤ
တဲၤပုၤ

စွဲၤတဲၤပုၤစွဲၤပုၤ

စွဲၤပုၤစွဲၤပုၤ

တဲၤပုၤစွဲၤပုၤ
တဲၤပုၤ

စွဲၤတဲၤပုၤစွဲၤပုၤ
တဲၤပုၤ

စွဲၤတဲၤပုၤစွဲၤပုၤ

စွဲၤပုၤစွဲၤပုၤ

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စွဲၤပုၤစွဲၤပုၤ

တဲၤပုၤစွဲၤပုၤ
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စွဲၤတဲၤပုၤစွဲၤပုၤ
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စွဲၤတဲၤပုၤစွဲၤပုၤ

၁၀။ ဤစာအုပ်၌ ဤအရာကို ကြိုတင်ပြောဆိုထားသည်။
 ၁၁။ ဤစာအုပ်၌ ဤအရာကို ကြိုတင်ပြောဆိုထားသည်။
 ၁၂။ ဤစာအုပ်၌ ဤအရာကို ကြိုတင်ပြောဆိုထားသည်။
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 ၂၀။ ဤစာအုပ်၌ ဤအရာကို ကြိုတင်ပြောဆိုထားသည်။

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၁။ နှစ်ပတ်လည်လုပ်ငန်းစဉ်များကို စီစဉ်ဆောင်ရွက်ရန်
 ၂။ နှစ်ပတ်လည်လုပ်ငန်းစဉ်များကို စီစဉ်ဆောင်ရွက်ရန်
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 ၆။ နှစ်ပတ်လည်လုပ်ငန်းစဉ်များကို စီစဉ်ဆောင်ရွက်ရန်
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 ၈။ နှစ်ပတ်လည်လုပ်ငန်းစဉ်များကို စီစဉ်ဆောင်ရွက်ရန်
 ၉။ နှစ်ပတ်လည်လုပ်ငန်းစဉ်များကို စီစဉ်ဆောင်ရွက်ရန်
 ၁၀။ နှစ်ပတ်လည်လုပ်ငန်းစဉ်များကို စီစဉ်ဆောင်ရွက်ရန်

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၁၁။ ပြဿနာ။ နိမိတ်တို့။ နိမိတ်တို့။ နိမိတ်တို့။ နိမိတ်တို့။ နိမိတ်တို့။

၁၂။ ပြဿနာ။ နိမိတ်တို့။ နိမိတ်တို့။ နိမိတ်တို့။ နိမိတ်တို့။ နိမိတ်တို့။

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၈၂။ လဝေလဝေလှေလှေလှေလှေလှေ
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၎င်းတို့သည်

တရားတော်ကို

သိမြင်

သော

ပုဂ္ဂိုလ်

များ

၁။ အသိအမြင်

တို့သည်

ပုဂ္ဂိုလ်

များ

တို့သည်

ပုဂ္ဂိုလ်

များ

တို့သည်

၂။ အသိအမြင်

တို့သည်

ပုဂ္ဂိုလ်

များ

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| ၂၁။ ပိလ္လုပုဉ်းပုဉ်းပုဉ်းပုဉ်း
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| ၆၆။ | ၆၇။ | ၆၈။ | ၆၉။ | ၇၀။ |
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နိဝေဒါ

ပဉ္စမသုတ္တံ

ယောဂဗျူဟံ

ဗြဟ္မဗျူဟံ

သုတ္တံ

နိဝေဒါ

ယောဂဗျူဟံ

ဗြဟ္မဗျူဟံ

သုတ္တံ

နိဝေဒါ

ဗြဟ္မဗျူဟံ

နိဝေဒါ

ယောဂဗျူဟံ

ဗြဟ္မဗျူဟံ

— 2015

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புது லெழுத்து மெய் தர
வாழும்பினி

815

မှန်ကန်စေရန်အတွက် ပုံနှိပ်ရေးရုံးမှ ပုံနှိပ်ရေးရုံးမှ

ഭരിതപ്രദം

[illegible]

၂၀၁၆ ခုနှစ်

ਸਤਿਨਾਮੁ... ਸਮਾਧਾ... ਸਿਰਿ... ਸਿਰਿ... ਸਿਰਿ...

ਉਤਪਾਦਿਤੁ ਰਹਿੰਦੁ ਤਿਉ
ਅੰਤਰਿ ਮਨੁ ਪਾਇ

တမလ... ပုဒ္ဓါပေါဒါစတမ... ပြေ
... မံ၊ ပိတုဒါ၊ ပိတု၊ မလ၊ စ၊ ဝ၊ လ၊

ကျေးဇူးတင်
ကျေးဇူးတင်

ਸਦਾ ਸਦਾ ਸਦਾ

ဒဂုဏ်မဂ္ဂမန္တရီ

॥ ॐ नमो भगवते वासुदेवाय ॥

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[illegible]

"ധർമ്മവർദ്ധന" നാമം. മഹാഭാരതം. പുണ്യകൃത്യം. മഹാഭാരതം. പരിഭാഷ. നാമം. മഹാഭാരതം. പരിഭാഷ. ധർമ്മവർദ്ധന

[illegible][illegible]

மு

॥ गुरुतः परमं ॥

ယံ၊ ချိ၊ ခြေ၊ ပဂ္ဂါ၊ ဇွဲလ၊ ဤပ၊ အဋ္ဌတ

सुखं दुःखं विदुः सख्यं सख्यं न

अष्टांगि

ਅੰਮ੍ਰਿਤਸਰ ੨੫/੧੧/੧੯੭੧

11/11/11

வினா: இப்போது உறுப்பினர் என்ன சொன்னார்?

॥ ॐ नमो भगवते वासुदेवाय ॥

വിദ്യാഭ്യാസം

पुत्रप्रदं चैव लक्ष्मिः ।

செய்யப்பெய்து.

Figure 1

தஞ்சாவூர்

ပရိသတ်

ॐ नमो भगवते वासुदेवाय ॥

...au (n) ...

உ.பு.த.இ.த.

သကြေပြသသကုလ

စတုရသုတ်၊ နိဗ္ဗာန်သုတ်၊ နိဗ္ဗာန်သုတ်၊

[illegible][illegible]

ကမ္ဘာတော်စားတရားဦးစီး၊
ဒီဟိုဝံ့တယ်၊ ဂုဏ်ထူးဆောင်၊

လေးပါးသော၊ လူ၊ တော်စား၊ မှတ်ကြည့်ရအောင်၊ ပြန်၊
ဒါတွေကိုပေါင်း၍၊ အမှတ်တမ်း၊ စာမျက်နှာ၊

[illegible]

၁၈။

ပြတဝတ္ထုသမုပယပဝတ္ထုပုဒ်၊ သပပိဂီဝတ္ထုပုဒ်၊ ဇာဝဂ္ဂိယပုဒ်၊ နန္ဒဝတ္ထုပုဒ်၊

ဝတ္ထုပုဒ်၊ သဒ္ဓါဝတ္ထုပုဒ်၊ ဗုဒ္ဓဝတ္ထုပုဒ်၊ နန္ဒဝတ္ထုပုဒ်၊ နန္ဒဝတ္ထုပုဒ်၊

ဥပသုတ္တံ၊ သပပိဂီဝတ္ထုပုဒ်၊ သပပိဂီဝတ္ထုပုဒ်၊ သပပိဂီဝတ္ထုပုဒ်၊

ဝတ္ထုပုဒ်၊ သပပိဂီဝတ္ထုပုဒ်၊ သပပိဂီဝတ္ထုပုဒ်၊ သပပိဂီဝတ္ထုပုဒ်၊

၇၀၀၈၆၄၂၂၂... နှစ်၇၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂...
 ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂...
 ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂...
 ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂... ၇၀၀၈၆၄၂၂၂...

မၤဝေတမၤပပပပ ^{စွဲသမၤဝေတမၤပတမၤ} (သၤဝေတမၤခၢဝေတမၤပပပပဝေသၤ) ^{စိတမၤဝေ}

တမၤဝေတမၤပပပပဝေသၤနၤဝေတမၤဝေသၤ ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ} ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ} ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ}

တမၤဝေ ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ} ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ} ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ}

ဝေတမၤဝေတမၤပပပပဝေသၤနၤဝေတမၤဝေသၤ ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ} ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ} ^{စွဲသမၤဝေတမၤပတမၤ} ^{စိတမၤဝေ}

၁၁။

၁၂။

ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၃။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၄။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၅။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၆။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၇။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၈။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၁၉။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၀။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၁။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၂။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၃။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၄။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၅။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

၂၆။ ဝံ၊လှ၊ဝံ၊လှ၊ဝံ၊ဝံ၊

29

[illegible]

သ္မတပစ္စေဒနပုဂ္ဂိုလ်တို့သည် ဤသို့ ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရား

ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို

ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို

ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို ဝိသုဒ္ဓိတရားကို

အမည်တပ်စား၍ ဝိသုဒ္ဓိသုတေသန

[illegible]

2

ဝတ္ထုပေါ်ကလွှာ
အသံပေါ်ကလွှာ

၁။ ယေဘုယျသော အကျဉ်းချုပ်အားဖြင့် ယူဆကြသည်။
 ၂။ ယူဆကြသည်။
 ၃။ ယူဆကြသည်။
 ၄။ ယူဆကြသည်။
 ၅။ ယူဆကြသည်။
 ၆။ ယူဆကြသည်။
 ၇။ ယူဆကြသည်။
 ၈။ ယူဆကြသည်။
 ၉။ ယူဆကြသည်။
 ၁၀။ ယူဆကြသည်။

နန္ဒာယတဂါ

ဝ၊ တု၊ တရု၊ တေ၊ တပေ၊ တရ၊ တဂါ၊ ဒမ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

လှ၊ နန္ဒ၊ ယု၊ တ၊

မတမ၊

တု၊ မ၊ ဤ၊ တရု၊ တပေ၊ တရ၊ တဂါ၊ ဒမ၊

ဝ၊ တု၊ တရု၊ တေ၊ တပေ၊ တရ၊ တဂါ၊ ဒမ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

မ၊ တရ၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

ဝ၊ တု၊ တရု၊ တေ၊ တပေ၊ တရ၊ တဂါ၊ ဒမ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

တရု၊ တပေ၊ တရ၊ တဂါ၊ တေ၊ တရ၊

၁၅၈၂-၁၅၈၃-၁၅၈၄-၁၅၈၅-၁၅၈၆

1910/11/12/13/14/15/16/17/18/19/20/21/22/23/24/25/26/27/28/29/30/31/32/33/34/35/36/37/38/39/40/41/42/43/44/45/46/47/48/49/50/51/52/53/54/55/56/57/58/59/60/61/62/63/64/65/66/67/68/69/70/71/72/73/74/75/76/77/78/79/80/81/82/83/84/85/86/87/88/89/90/91/92/93/94/95/96/97/98/99/100/101/102/103/104/105/106/107/108/109/110/111/112/113/114/115/116/117/118/119/120/121/122/123/124/125/126/127/128/129/130/131/132/133/134/135/136/137/138/139/140/141/142/143/144/145/146/147/148/149/150/151/152/153/154/155/156/157/158/159/160/161/162/163/164/165/166/167/168/169/170/171/172/173/174/175/176/177/178/179/180/181/182/183/184/185/186/187/188/189/190/191/192/193/194/195/196/197/198/199/200/201/202/203/204/205/206/207/208/209/210/211/212/213/214/215/216/217/218/219/220/221/222/223/224/225/226/227/228/229/230/231/232/233/234/235/236/237/238/239/240/241/242/243/244/245/246/247/248/249/250/251/252/253/254/255/256/257/258/259/260/261/262/263/264/265/266/267/268/269/270/271/272/273/274/275/276/277/278/279/280/281/282/283/284/285/286/287/288/289/290/291/292/293/294/295/296/297/298/299/300/301/302/303/304/305/306/307/308/309/310/311/312/313/314/315/316/317/318/319/320/321/322/323/324/325/326/327/328/329/330/331/332/333/334/335/336/337/338/339/340/341/342/343/344/345/346/347/348/349/350/351/352/353/354/355/356/357/358/359/360/361/362/363/364/365/366/367/368/369/370/371/372/373/374/375/376/377/378/379/380/381/382/383/384/385/386/387/388/389/390/391/392/393/394/395/396/397/398/399/400/401/402/403/404/405/406/407/408/409/410/411/412/413/414/415/416/417/418/419/420/421/422/423/424/425/426/427/428/429/430/431/432/433/434/435/436/437/438/439/440/441/442/443/444/445/446/447/448/449/450/451/452/453/454/455/456/457/458/459/460/461/462/463/464/465/466/467/468/469/470/471/472/473/474/475/476/477/478/479/480/481/482/483/484/485/486/487/488/489/490/491/492/493/494/495/496/497/498/499/500/501/502/503/504/505/506/507/508/509/510/511/512/513/514/515/516/517/518/519/520/521/522/523/524/525/526/527/528/529/530/531/532/533/534/535/536/537/538/539/540/541/542/543/544/545/546/547/548/549/550/551/552/553/554/555/556/557/558/559/560/561/562/563/564/565/566/567/568/569/570/571/572/573/574/575/576/577/578/579/580/581/582/583/584/585/586/587/588/589/590/591/592/593/594/595/596/597/598/599/600/601/602/603/604/605/606/607/608/609/610/611/612/613/614/615/616/617/618/619/620/621/622/623/624/625/626/627/628/629/630/631/632/633/634/635/636/637/638/639/640/641/642/643/644/645/646/647/648/649/650/651/652/653/654/655/656/657/658/659/660/661/662/663/664/665/666/667/668/669/670/671/672/673/674/675/676/677/678/679/680/681/682/683/684/685/686/687/688/689/690/691/692/693/694/695/696/697/698/699/700/701/702/703/704/705/706/707/708/709/710/711/712/713/714/715/716/717/718/719/720/721/722/723/724/725/726/727/728/729/730/731/732/733/734/735/736/737/738/739/740/741/742/743/744/745/746/747/748/749/750/751/752/753/754/755/756/757/758/759/760/761/762/763/764/765/766/767/768/769/770/771/772/773/774/775/776/777/778/779/780/781/782/783/784/785/786/787/788/789/790/791/792/793/794/795/796/797/798/799/800/801/802/803/804/805/806/807/808/809/810/811/812/813/814/815/816/817/818/819/820/821/822/823/824/825/826/827/828/829/830/831/832/833/834/835/836/837/838/839/840/841/842/843/844/845/846/847/848/849/850/851/852/853/854/855/856/857/858/859/860/861/862/863/864/865/866/867/868/869/870/871/872/873/874/875/876/877/878/879/880/881/882/883/884/885/886/887/888/889/890/891/892/893/894/895/896/897/898/899/900/901/902/903/904/905/906/907/908/909/910/911/912/913/914/915/916/917/918/919/920/921/922/923/924/925/926/927/928/929/930/931/932/933/934/935/936/937/938/939/940/941/942/943/944/945/946/947/948/949/950/951/952/953/954/955/956/957/958/959/960/961/962/963/964/965/966/967/968/969/970/971/972/973/974/975/976/977/978/979/980/981/982/983/984/985/986/987/988/989/990/991/992/993/994/995/996/997/998/999/1000/1001/1002/1003/1004/1005/1006/1007/1008/1009/1010/1011/1012/1013/1014/1015/1016/1017/1018/1019/1020/1021/1022/1023/1024/1025/1026/1027/1028/1029/1030/1031/1032/1033/1034/1035/1036/1037/1038/1039/1040/1041/1042/1043

ကဝိသုတပည့်အဖြစ်ပေါ်ပေါက်လာသည်။

कामद। चरितं। चरितं। चरितं। यम। अक्षयम्।
कान्ति। नन्दन। सुख। सुख।

୧. ଚାରି ଶ୍ରୀ ଚାରି ପା
 ଚାରି ଶ୍ରୀ ଚାରି ପା

၁၂၃၄

| | | | | |
|-----|---------------------|--------------------|----------------------|-----------|
| ၁၁။ | သိဝရတံ | စုပုဒ်ဝရိယံဝရိဒါနီ | နုပုသယဝရိဒ္ဓိဝရိဒါနီ | ဦးဝရိဒါနီ |
| ၁၂။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၃။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၄။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၅။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၆။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၇။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၈။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၁၉။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |
| ၂၀။ | ဗုဒ္ဓဝရိဒ္ဓိဝရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ | ပရိဒါနီ |

ဝဒဂါဝါဝဒေါဗျလေဝဒ္ဒတမ္ဘုရား ဝဒဂါဝါဝဒေါဗျလေဝဒ္ဒတမ္ဘုရား

ဝဒဂါဝါဝဒေါဗျလေဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား

ဝဒဂါဝါဝဒေါဗျလေဝဒ္ဒတမ္ဘုရား

ဝဒဂါဝါဝဒေါဗျလေဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား ဝဒ္ဒတမ္ဘုရား

ဝဒ္ဒတမ္ဘုရား

(ပေါ်လစာပါဝဒဲ၊ ဝဒဲရိ...ဝဒဲအါမံ၊ သီလေယယယသဒ္ဓု...၁၊ ဒါ...သီဝဒ္ဓိတပယူ...
အါမံ)

၁။ ပထမပုဒ်၊ နိမိတ်မ၊ ပုဒ်
 ၂။ နိမိတ်မ၊ ပုဒ်
 ၃။ နိမိတ်မ၊ ပုဒ်
 ၄။ နိမိတ်မ၊ ပုဒ်
 ၅။ နိမိတ်မ၊ ပုဒ်
 ၆။ နိမိတ်မ၊ ပုဒ်
 ၇။ နိမိတ်မ၊ ပုဒ်
 ၈။ နိမိတ်မ၊ ပုဒ်
 ၉။ နိမိတ်မ၊ ပုဒ်
 ၁၀။ နိမိတ်မ၊ ပုဒ်

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

2011

၂၀၂၁ ခုနှစ်

ဝဠုမ္မံ၊ တံဂ္ဂေ၊ တဿံ၊ ဝဂီ၊ ဝဠု၊ ဝဠု၊
 ဝဠု၊ ဝဠု၊ ဝဠု၊ ဝဠု၊ ဝဠု၊ ဝဠု၊

[illegible]

စံတော်မူသောအခါ

• ดน (ปฐ) แฉกเตาหิน (อนเน)

ရွှေတံဆိပ်.....ပရိ သမာ.....လူသား၊ နတ်၊ မြို့တော်၊ စီးပွား

๒๕๖๓

တပည့်ကျောင်းသားများအား

ព័ត៌មានប្រជាប្បិដ្ឋ

ពិសេសៗនៃអាយុកាលនៃព្រះ

นิมนต์เจ้าอาตมปิณฑุเจ้าอาตมปิณฑุ

[illegible]

രതത:ധ:രവ്വ:ധ:ധ:ധ:

អបេក្ខិទេស្តអបេស្តអបេស្តអបេស្ត អ្វីទេស្តអបេស្តអបេស្តអបេស្ត

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អបេស្តអបេស្តអបេស្តអបេស្ត អបេស្តអបេស្តអបេស្តអបេស្ត អបេស្តអបេស្តអបេស្តអបេស្ត

“^တအမ္မာပတ္တိ^{သမ္မာ}ဒြေဗ္ဗပုပ္ဖံ^{မိ} နိဂ္ဂဟမ္မာပတ္တိ^{မိ}ဘူတံ^{မိ}ဝဂ္ဂါဝပ္ပိ^{မိ} နာမေတမ္မာပတ္တိ^{မိ}အမ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ}
“^တနိဂ္ဂဟမ္မာပတ္တိ^{သမ္မာ}ဒြေဗ္ဗပုပ္ဖံ^{မိ} မ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ} နိဂ္ဂဟမ္မာပတ္တိ^{မိ}ဘူတံ^{မိ}ဝဂ္ဂါဝပ္ပိ^{မိ} နာမေတမ္မာပတ္တိ^{မိ}အမ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ}
“^တနိဂ္ဂဟမ္မာပတ္တိ^{သမ္မာ}ဒြေဗ္ဗပုပ္ဖံ^{မိ} မ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ} နိဂ္ဂဟမ္မာပတ္တိ^{မိ}ဘူတံ^{မိ}ဝဂ္ဂါဝပ္ပိ^{မိ} နာမေတမ္မာပတ္တိ^{မိ}အမ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ}
“^တနိဂ္ဂဟမ္မာပတ္တိ^{သမ္မာ}ဒြေဗ္ဗပုပ္ဖံ^{မိ} မ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ} နိဂ္ဂဟမ္မာပတ္တိ^{မိ}ဘူတံ^{မိ}ဝဂ္ဂါဝပ္ပိ^{မိ} နာမေတမ္မာပတ္တိ^{မိ}အမ္မာပတ္တိ^{မိ}နန္ဒာမ္မာပတ္တိ^{မိ}”

ဝဏ်းၤ ဝဏ်းၤ ဝဏ်းၤ ဝဏ်းၤ

विष्णुः।

၁၂။ ခရီးသွား၍... ဂုဏ်ပရိသတ်၊ ဂုဏ်ပရိသတ်၊ ဂုဏ်ပရိသတ်၊ ဂုဏ်ပရိသတ်... ဂုဏ်ပရိသတ်

[illegible]

211

কলিত্রিঃ সঙ্কলনঃ ১৭৫৫

ဝန္တလျှော့၊ ဝဏ္ဍုမ၊ ရွယ်၊ ဝဏ္ဍုယ၊ ဝဏ္ဍုဝ၊ ဝဏ္ဍုပ။

தமிழ்நாடு

५१) उत्तराखण्ड विधानसभा

புரையாறு

[illegible]

பாஷ்வாதமதுமு. மருத

စဉ်၊ ပေဂါးဝတ္ထု၊ ပြောစကားနှင့်

2013.05.10

[illegible]

1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 17

தஞ்சாவூர் 31.05.11

ဝဋ္ဌိ၊ ပရိ၊ ဝဋ္ဌိ၊ ပရိ၊ ဝဋ္ဌိ၊

ក្រុងមេត៌រព្រះបាទសោយភិ

ပဝန္တပု။ ဗုတမာ၍၊ သံဝန္တပု။ သံဝန္တပု။
ဝန္တပု။ ဝန္တပု။ ဝန္တပု။

ဂင်တမ၊ လေ၊ သံဝန္တပု။ သံဝန္တပု။

ဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။
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သံဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။
ဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။

သံဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။
ဝန္တပု။ သံဝန္တပု။ သံဝန္တပု။

ဒွါလဝန္တပရာမုပ္ပတမ... ဒိဋ္ဌိ ပတလတမ... ဒါယမိတမ... ဒိဋ္ဌိ... ဒိဋ္ဌိ... ဒိဋ္ဌိ... ဒိဋ္ဌိ... ဒိဋ္ဌိ...

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ဝမ္မိ...ဝ၊ ဝမ္မိယ...ဒိ၍ ဝဘာဝမ္မိ...ဒါ...ဝ၊ တဒိတဗြ...ဝဋ္ဌိယ...ဝ၊ ဝမ္မိယ...ပရိ၍...

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၁။ ပုဂံဝေဠုလှ... ဟေဠုဝေဠုလှ... တရားလှဝေဠုလှ... မတမလှလှ... မဂ္ဂ

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ខ្មែរ ចម្លែង មិត្ត មនុស្ស ល្អ មិត្ត

ἡ ἀποστολή τοῦ ἁγίου πνεύματος

॥ ॐ नमो भगवते वासुदेवाय ॥

தேவதேவியே

[illegible]

၁။ လတ္တီကျိဝ္ဗုဒ္ဓါပေါဒ္ဓေသနာမံ၊

[illegible]

9. புல.நி.வி.க.ரி.ம.சூ.ர.இ.ம.சூ.ர.இ.ப.ம.சூ.ர. ம.சி.த.ப.ம.ப.ரி.

三才圖會

ဝဋ္ဋိသမ္ပပဂ္ဂိဒ္ဓိသမ္ပတသ္မုတိတ

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०५॥

ଅନ୍ତର୍ଗତ ଶାସ୍ତ୍ରମାନଙ୍କର

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[illegible]

[illegible]

မြို့လေးဝယ်၌၊ ပထမမြို့သို့၊
ပရိဝေဒနာ၊

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2017

[illegible]

မြို့ဝန်လျှောက်ဝင်ခြင်းပုံစံ

可

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

[illegible]

OSQU
HON

၂။ ဝေဠုဝေဠုဝေဠုဝေဠု

[illegible]

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॥

ပြုသဒ္ဒါဝိသုဒ္ဓိယုပသီဝိသုဒ္ဓိယုပဂါထိတ

၁။ နေရာ၊ ပေဒုတ၊ မိတ၊ မ၊ ဝန္တ၊
 ၂။ နေရာ၊ မိတ၊ မ၊ ဝန္တ၊
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[illegible][illegible][illegible]

ဝန္တမ္မာယုဒယုဒ... ယုဒယုဒ... ဝန္တမ္မာယုဒ... ဗုဒ္ဓမ္မာယုဒ... ဒုတိယ... မိတ္တမ္မာယုဒ...

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မိတဝေယျဗျာဒေဝ

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[illegible]

செய்ததெனத் துயரமுண்டு உதயமுண்டு

ਸਾਹਿਬਾਨਾਮਾ (੧੦੮) ਵਿਖੇ ਚੰਦ੍ਰਾ (੧੦੮)

०६०७:

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1991

தருவு. தருவு. தருவு. தருவு. தருவு.

ကမ္ဘာကိုလည်းကောင်း၊ နေကိုလည်းကောင်း၊ လူတို့ကိုလည်းကောင်း၊

[illegible]

யி: தந்தையா! தந்தையா! யூர்! தந்தையா!

၁၅၂၀

တရား၊ သိ၊ ဤ၊ ပ၊ ပ၊ နု၊ ပ၊ ပ၊ တရား၊

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முதலாம் பகுதி

၅၂၄၂ တစ်ဆယ့်တစ်ဆယ့်နှစ်ဆယ့်ငါးတစ်ဆယ့်

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လပေါ်လယ်ဝတ်တပေလယ်လယ်အုပ်လိမ္မော်ပု • ဝေပုလိမ္မော်တံ တဝလ်ဒွဂ်လိမ္မော်ပုတဝလ်ဒွဂ်ဝေလ်

တဝပု တဝပုလိမ္မော်ပုတဝပုလိမ္မော်ပု တဝပုလိမ္မော်ပု တဝပုလိမ္မော်ပု တဝပုလိမ္မော်ပု

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துயு...

தநவாயு... துயு... பனவாயு... துயு... தநவாயு... துயு... பனவாயு... துயு...

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தமபுரவ:நா

சு

ஐயும்தம:தநா:நி:தநா:நி:யய

தநா:தநா

ய:தமபுரவ:நா

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ய:தமபுரவ:நா

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සුභාසයෙහි තිබිය... ගතවන පරිදි : ප්‍රාසංගික ලීල... ෨෩... නමුත් ප්‍රතිපත්ති

பயன்தர்ப்பு

முன்பு வந்திருந்த மூலபரிபுஷ்

ନିକା। ବିପ୍ଳବେ ମାତେ ବିଜୟ। ପୁ। ପ।

7010

[illegible]

လ။ ပိတမ္။ ခြ။ မိတ။ တမ။ ဂဠုန။ စု။

[illegible]

၁။ တဒရာ၊ ပါ၊ ရဟသသ၊ ဤ၊ တဒရာ၊ တဒရာ၊ မှာ၊ တဒရာ၊ လို၊ မှာ၊ ဤ၊ တဒရာ၊ ဤ၊ တဒရာ၊
 ၂။ သမ၊ တဒရာ၊ ပါ၊ ဤ၊ တဒရာ၊ တဒရာ၊ ပါ၊ မှာ၊ တဒရာ၊ တဒရာ၊ ဤ၊ တဒရာ၊ တဒရာ၊
 ၃။ သ၊ တဒရာ၊ ပါ၊ ဤ၊ တဒရာ၊ တဒရာ၊ ပါ၊ မှာ၊ တဒရာ၊ တဒရာ၊ ဤ၊ တဒရာ၊ တဒရာ၊
 ၄။ တဒရာ၊ ပါ၊ ဤ၊ တဒရာ၊ တဒရာ၊ ပါ၊ မှာ၊ တဒရာ၊ တဒရာ၊ ဤ၊ တဒရာ၊ တဒရာ၊
 ၅။ တဒရာ၊ ပါ၊ ဤ၊ တဒရာ၊ တဒရာ၊ ပါ၊ မှာ၊ တဒရာ၊ တဒရာ၊ ဤ၊ တဒရာ၊ တဒရာ၊
 ၆။ တဒရာ၊ ပါ၊ ဤ၊ တဒရာ၊ တဒရာ၊ ပါ၊ မှာ၊ တဒရာ၊ တဒရာ၊ ဤ၊ တဒရာ၊ တဒရာ၊
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 ၁၀။ တဒရာ၊ ပါ၊ ဤ၊ တဒရာ၊ တဒရာ၊ ပါ၊ မှာ၊ တဒရာ၊ တဒရာ၊ ဤ၊ တဒရာ၊ တဒရာ၊

தத்துவம்

പ്രസിദ്ധപ്പെടുത്തുന്നതിനുള്ള അനുമതി

...മുദ്രാപാദം...

.....

Fig. 10

29. 10. 1910

RECEIVED

[illegible]

၁၁။

တမ္ပပဏိတ၊ တမ္ပသ၊ ပ

ဇာတိ၊ ဇာတိ၊ သိ၊ ပ၊ ဇာတိ၊ ပ

သိ၊ ဇာတိ၊ တမ္ပပဏိတ၊

၁၂။

တမ္ပပဏိတ၊

၁၃။

တမ္ပပဏိတ၊

တမ္ပပဏိတ၊ တမ္ပပဏိတ၊ တမ္ပပဏိတ၊

၁၄။

တမ္ပပဏိတ၊

တမ္ပပဏိတ၊

တမ္ပပဏိတ၊ တမ္ပပဏိတ၊

၁၅။

တမ္ပပဏိတ၊ တမ္ပပဏိတ၊

၁၆။

တမ္ပပဏိတ၊

၁၇။

တမ္ပပဏိတ၊ တမ္ပပဏိတ၊

တမ္ပပဏိတ၊ တမ္ပပဏိတ၊

တမ္ပပဏိတ၊ တမ္ပပဏိတ၊

စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...

စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...

စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...

စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...
စွဲ...သဒ္ဓါ...တရသ...

[illegible]

2511

၂။ သူ့၏ တစ်
တစ်ပါး

[illegible]

โหมตนาฏาณต

60127

[illegible]

ॐ नमो भगवते वासुदेवाय

မှတ်တမ်းအရပ်ရပ်အားဖြင့်

စတုတ္ထပညာပညာပညာပညာ

ពិធីប្រគល់សិលាចារឹក ខ្ញុំសម្តេច

३१

தமகுத் திதமந... உததத

ՀԱՅՍՏԱՆ

५१०९

[illegible]

တမုၤ၊ ဣမုၤ တမုၤ၊ တမုၤ၊ တမုၤ၊ ကကး။

2005

តម្កល់

រំលឹកនូវព្រះធម៌តាមរយៈការប្រកាស

សូមប្រគល់ជូន

តម្កល់

តាមការប្រកាសរបស់ព្រះបាទសីហនុវរ្ម័នទី៧

នាពេលនេះ តាមការប្រកាស

រំលឹកនូវព្រះធម៌

តាមការប្រកាសរបស់ព្រះបាទសីហនុវរ្ម័នទី៧

តាមការប្រកាសរបស់ព្រះបាទសីហនុវរ្ម័នទី៧

តាមការប្រកាសរបស់ព្រះបាទសីហនុវរ្ម័នទី៧

តាមការប្រកាសរបស់ព្រះបាទសីហនុវរ្ម័នទី៧

តាមការប្រកាសរបស់ព្រះបាទសីហនុវរ្ម័នទី៧

တပုလ္လိတမ္ဘဂေတိယ

ភ្នំពេញ ៖

ရွှေပြည်လေးနှင့်တစ်ပြည်

ॐ नमो भगवते वासुदेवाय

മൃതപുത്രപുര

நுபு:தபித நுபு:தபித நுபு:தபித

உயிர்

၁၅၄၂

കൃത്യപ്രത്യേകതയുടേതിനായി

புத்தகம்

1000

अभिप्रायः

តំបន់លើក្រុងទំនាបមុខ ធ្វើតាមបែប

Ἰουλιανὸς

தமிழ்நாட்டின் தலைநகரம்

தமிழ்மொழித் தந்தை

உதயம்

តន្ត្រីព័ទ្ធក្រុះមេដឹកនាំសង្គ្រាម។

အသံကွဲ

တရားတရားတရား... ဟူ၍တရားတရား... ဟူ၍တရားတရား... မဟာဗျူဟာ - မဟာဗျူဟာ

တရားတရားတရား... တရားတရား... တရားတရား... တရားတရား... တရားတရား...

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၁။

ကွာကွာပြုပြုပွဲပွဲလွယ်

ပြုပြုလွယ်လွယ်ပွဲပွဲလွယ်

ပွဲပွဲလွယ်လွယ်

၁။

ညွှန်းကွာကွာပွဲပွဲလွယ်

ကွာကွာပွဲပွဲလွယ်

ပွဲပွဲလွယ်လွယ်

ညွှန်းကွာကွာပွဲပွဲလွယ်

ကွာကွာ

ပွဲပွဲ

လွယ်လွယ်

ညွှန်းကွာကွာပွဲပွဲလွယ်

ကွာကွာ

ပွဲပွဲလွယ်လွယ်

ကွာကွာ

ညွှန်းကွာကွာပွဲပွဲလွယ်

ကွာကွာပွဲပွဲလွယ်

ညွှန်းကွာကွာပွဲပွဲလွယ်

ကွာကွာ

ပွဲပွဲ

လွယ်လွယ်

လပွတသု၊ ခရီး၊ ပါ၊ ပါ၊ ပါ၊ ... ဥ၊ ဝါ၊ ခြေ၊ ထဲ၊ ခု၊ ခု၊ ... ဘ၊ ယိ၊ တ၊ ယ၊ ယ၊ ... ပု၊ ခု၊ ခု၊ ခု၊ ... ဘ၊ ယိ၊ တ၊ ယ၊ ယ၊ ... ခု၊ ခု၊ ခု၊ ခု၊ ... ဘ၊ ယိ၊ တ၊ ယ၊ ယ၊ ...
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ခု၊ ခု၊ ခု၊ ခု၊ ... ဘ၊ ယိ၊ တ၊ ယ၊ ယ၊ ... ခု၊ ခု၊ ခု၊ ခု၊ ... ဘ၊ ယိ၊ တ၊ ယ၊ ယ၊ ... ခု၊ ခု၊ ခု၊ ခု၊ ... ဘ၊ ယိ၊ တ၊ ယ၊ ယ၊ ...

കുറിയി

തൃപ്തം ^{യുദ്ധം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

കുറിയി ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം

തൃപ്തം

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം} തൃപ്തം ^{ദൃഷ്ടം}

၁။ နမောရ်မာပေတမာစွါစွါမံ ဗုဒ္ဓမာဗု ဝဗ္ဗဒါပာဒြတမာပေလိလိခေလံ တဂ္ဂတိဒ္ဓတမာဗိ

၂။ နမောရ်မာပေတမာစွါစွါမံ ဗုဒ္ဓမာဗု ဝဗ္ဗဒါပာဒြတမာပေလိလိခေလံ တဂ္ဂတိဒ္ဓတမာဗိ

၃။ နမောရ်မာပေတမာစွါစွါမံ ဗုဒ္ဓမာဗု ဝဗ္ဗဒါပာဒြတမာပေလိလိခေလံ တဂ္ဂတိဒ္ဓတမာဗိ

၄။ နမောရ်မာပေတမာစွါစွါမံ ဗုဒ္ဓမာဗု ဝဗ္ဗဒါပာဒြတမာပေလိလိခေလံ တဂ္ဂတိဒ္ဓတမာဗိ

[illegible]

ဝေဒသမ္ပပါယံ ဗုဒ္ဓါနိစ္ဆိဒ္ဓံ ဒါယယျောဂဒ္ဓါနိစ္ဆိဒ္ဓံ ဗုဒ္ဓါနိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ

ပါယောဂဒ္ဓါနိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ

နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ

နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ

နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ နိစ္ဆိဒ္ဓံ

മിതം... ഭക്തിഭാവം... ഭക്തി... ഭക്തി...

മിതം... ഭക്തിഭാവം... ഭക്തി... ഭക്തി...

മിതം... ഭക്തിഭാവം... ഭക്തി... ഭക്തി...

മിതം... ഭക്തിഭാവം... ഭക്തി... ഭക്തി...

၁၁။

(ပေကထိ)

ပေတၤခွၢ်ပွဲၤတၢ်ပေၤပၢၤတၢ်ပၤပၤ

ခွၢ်ပေၤပၢၤပၤပၤပၤ

၁။ ဝိဇ္ဇာပေၤတၢ်ပၤပၤ... ပၤပၤ... ၁။

မၤခွၢ်... တၢ်ပၤပၤ... ပၤပၤ... ၁။

ပၤပၤ... တၢ်ပၤပၤ... ၁။

၁။ ပၤပၤပၤပၤပၤပၤ... ၁။

၁။ ပၤပၤပၤပၤပၤပၤ... ၁။

၁။ ပၤပၤပၤပၤပၤပၤ... ၁။

၁။ ပၤပၤပၤပၤပၤပၤ... ၁။

[illegible]

ഉദാഹരണമെന്നു

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ഉദാഹരണമെന്നു

ഉദാഹരണമെന്നു

၁။ ပထမအကျဉ်းချုပ်
 ၂။ ဒုတိယအကျဉ်းချုပ်
 ၃။ တတိယအကျဉ်းချုပ်
 ၄။ စတုတ္ထအကျဉ်းချုပ်
 ၅။ ပဉ္စမအကျဉ်းချုပ်
 ၆။ ဓိတိအကျဉ်းချုပ်
 ၇။ ဓမ္မအကျဉ်းချုပ်
 ၈။ ဓနအကျဉ်းချုပ်
 ၉။ ဓိတိအကျဉ်းချုပ်
 ၁၀။ ဓမ္မအကျဉ်းချုပ်
 ၁၁။ ဓနအကျဉ်းချုပ်
 ၁၂။ ဓိတိအကျဉ်းချုပ်
 ၁၃။ ဓမ္မအကျဉ်းချုပ်
 ၁၄။ ဓနအကျဉ်းချုပ်
 ၁၅။ ဓိတိအကျဉ်းချုပ်
 ၁၆။ ဓမ္မအကျဉ်းချုပ်
 ၁၇။ ဓနအကျဉ်းချုပ်
 ၁၈။ ဓိတိအကျဉ်းချုပ်
 ၁၉။ ဓမ္မအကျဉ်းချုပ်
 ၂၀။ ဓနအကျဉ်းချုပ်

۱۱۹

[illegible]

(9) ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।

[illegible][illegible]

သဒ္ဓါ သမ္မာန္တိယံ ဂြဟုဝတ္ထုဝတ္ထုဒါပဂါဂြဟု

နုပေယျဂါပေယျပတ္တိပတ္တိသမ္မာပေယျ ဂြဟုဝတ္ထု

တတိယဒါပပေယျ ဂြဟုဝတ္ထုပတ္တိပတ္တိသမ္မာပေယျ

ပေယျပတ္တိပတ္တိသမ္မာပေယျ ဂြဟုဝတ္ထုပတ္တိပတ္တိသမ္မာပေယျ

ဂြဟုဝတ္ထုပတ္တိပတ္တိသမ္မာပေယျ ဂြဟုဝတ္ထုပတ္တိပတ္တိသမ္မာပေယျ

ဂြဟုဝတ္ထုပတ္တိပတ္တိသမ္မာပေယျ ဂြဟုဝတ္ထုပတ္တိပတ္တိသမ္မာပေယျ

သဒ္ဓါ သမ္မာန္တိယံ ဂြဟုဝတ္ထုဝတ္ထုဒါပဂါဂြဟု

နုပေယျဂါပေယျပတ္တိပတ္တိသမ္မာပေယျ ဂြဟုဝတ္ထု

1. വിതനപ്രത്യേകം ചെയ്യ
 രണ്ടാം

ಅಗ್ರೀಕರವು ನುಡುಗುತವು.

ഭയം തീർത്തു. ഭയം തീർത്തു. ഭയം തീർത്തു. ഭയം തീർത്തു. ഭയം തീർത്തു.

9

..... സമാധാനം

[illegible]

သိတ အကြီး သိတ

ବ୍ରହ୍ମ ... ପଦାନ୍ତରେ ପ୍ରତ୍ୟକ୍

சூரபதி கயறுப்பு

(သိတပ၊လေ၊ဗွဲ၊ဗျော့ဂုန္ဒသာ၊ဗြဟ္မာရုံ)

ਉਤਪਤਿ

॥५॥५॥५॥

സംഗ്രഹം

பாசுபித்தமாயுது

१५०५

மேலேயுள்ளவற்றையெல்லாம் பார்த்துவிட்டு

သမ္မိတဝါဒ

သိတမ၊ သိတမ၊ ဌာသိ၊ ^{တရားတရား} ဖြူနုတန၊ ပြသ၊ ပြသ၊ ပြသ၊ ^{တပိသေရာ}

ဌာတဂါ၊ သိတ... သိတ... ^{အစွဲသိတစွဲ} နသမ၊ ဧ... သမ၊ သေ၊ ... သံ ဝတ္တမ၊

သုလဂါ၊ ^{စွဲအပ} ဖြူဇု၊ ဖြူမ၊ လှူပြသ၊ သိ၊ ^{သုတစိတပတေသပ} ဖြူလ၊ ဝေ၊ ဖြူ

သမ၊ တန၊ ဌာသု၊ ^{၈၂} သ၊ သိတ၊ ^{၈၃} သိမ၊ ဂဌာသမ၊ သေရာ၊ ^{၈၄} ဧ... ခြေမ၊ ပာတိ၊ ဤဝေဒဂါ

... ५५०) ॐ नमो भगवते वासुदेवाय

ကလေး၊ လေး၊ ကလေး၊ (ဝ) ကလေး၊ (ဝ) ကလေး၊
ကလေး၊ (ဝ) ကလေး၊ (ဝ) ကလေး၊ (ဝ) ကလေး၊ (ဝ) ကလေး၊

ഭഗവദ് - നമോസ്തേ

உரு'புரு'பு'சு'மு'கு'கி'நல்'மய'

ਅਮਰਪਾਲ ਸਿੰਘ

တံယံတုဂ္ဂါရုလံဂတံယံ၊

உயர்நீதி

[illegible]

၂၄၁
မိမိကလေးမိမိကလေးကလေးပဲ

ကံ၊ ကေတုလမ၊ ဣ၊ ဝဲ၊ ကေတုလ၊ ဝဲ၊ ပုတိမ

ഇതാ നൃതപ്രദയഗ്രന്ഥം

ॐ नमो भगवते वासुदेवाय

നരവംശപുത്രനാത്മ്യം ഉപദിഗതമാധ്യസ്തഭജനമയം തഭജ്യാനന്ദം॥

[illegible]

2011

102041

ഇന്ദ്രം തദഹംഗം

ഇവ മുതലായി പലവിധം വസ്തുക്കൾ

ngay.

१०

৫১

തദ്വ്യക്തിസ്സഭാസ്വഭാവം

అధ్యక్షులు

(Faint handwritten text)

ព្រះបាទសុរិយោវរ្ម័នទី១

NGUYEN

ဒါယကဋ္ဌပုဗ္ဗေဝဂါကဋ္ဌဃ၊

ထွယ်၊ ငယ်၊ ဂဏထွယ်၊ ပဉ္စ၊ သိ၊ ဂဏထွယ်၊

॥ श्रीगणेशाय नमः ॥

၈၂

இருந்தும், நான் புகழ்ந்தால், விடப்படும், நான்

ବିମ୍ବ

အိန္ဒိယ

[illegible]

a)



Հոգևոր

စလပေတမဂုတ္တိပပေသေသဂုတ္တိတ ^{ကမ္မပေသေသ} ဗုဒ္ဓါ ^{ဗုဒ္ဓါ} ဂုတ္တလဂုတ္တ(ဂုတ္တဝ)ဂုတ္တသဂုတ္တ ^{သမ္မိလ} ^{သမ္မိလ}
ဗုဒ္ဓါ ^{ဗုဒ္ဓါ} ဂုတ္တပုဂ္ဂါဂုတ္တလပပဂုတ္တမပပပ ^{သမ္မိလ} ^{ဒါရိယ} ဂုတ္တဗုဒ္ဓပုဂ္ဂါဂုတ္တတ ^{ဗုဒ္ဓါ} ဝဇ္ဇသမ္ပပဏိ ^{သမ္မိလ}
ပပလပေသဂုတ္တလ ^{ဗုဒ္ဓါ} ဂုတ္တိပုဂ္ဂါဂုတ္တပပသဂုတ္တလ ^{သမ္မိလ} ^{ဒါရိယ} ပပေတမဂုတ္တမဂုတ္တလဂုတ္တလဂုတ္တ ^{ဗုဒ္ဓါ}
ဗုဒ္ဓါ ^{ဗုဒ္ဓါ} ဂုတ္တဝဂုတ္တ(ဂုတ္တပပ)ဂုတ္တ(ဂုတ္တပပ) ^{သမ္မိလ} ^{ဒါရိယ} ဂုတ္တလပပ(ဂုတ္တသ)ဂုတ္တလပပ(ဂုတ္တသ) ^{ဗုဒ္ဓါ} ^{သမ္မိလ} ^{ဒါရိယ} ^{ကမ္မပေသ} ^{ဗုဒ္ဓါ}

[illegible]

MS. 0083020 (11)

| | | |
|----------------------|---------------------|------------------|
| നൽകിനമുദ്ധപ്രദതലനിനത | വിജ്ഞാപിപ്പിച്ചുനൽക | നൽകിപ്പിപ്പിച്ചു |
| നിറുത്തുപ്രദതലനിനത | ഇതിൽനിന്നു | ഇതിൽനിന്നു |
| നൽകിപ്പിപ്പിച്ചു | നൽകിപ്പിപ്പിച്ചു | |
| നൽകിപ്പിപ്പിച്ചു | നൽകിപ്പിപ്പിച്ചു | നൽകിപ്പിപ്പിച്ചു |

2011

திருமதி... நமது... விவர...

திருமதி

திருமதி... நமது... விவர...

திருமதி... நமது... விவர...

திருமதி... நமது... விவர...

1. விவசாயம்
 2. கால்நடை வளம்
 3. மீன்வளம்
 4. கைத்தொழில்
 5. கட்டிடம்
 6. வணிகம்
 7. சாலைகள்
 8. மின்சாரம்
 9. தொழில்நுட்பம்
 10. கல்வியியல்
 11. சுகாதாரம்
 12. விவசாயப் பொருள்கள்
 13. கைத்தொழில் பொருள்கள்
 14. கட்டிடப் பொருள்கள்
 15. வணிகப் பொருள்கள்
 16. சாலைப் பொருள்கள்
 17. மின்சாரப் பொருள்கள்
 18. தொழில்நுட்பப் பொருள்கள்
 19. கல்வியியல் பொருள்கள்
 20. சுகாதாரப் பொருள்கள்

നളപരിഭ്രതമാനം നളപരിഭ്രതമാനം
ഓ! നളപരിഭ്രതമാനം നളപരിഭ്രതമാനം

നളപരിഭ്രതമാനം നളപരിഭ്രതമാനം
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ഓ! നളപരിഭ്രതമാനം നളപരിഭ്രതമാനം

നളപരിഭ്രതമാനം നളപരിഭ്രതമാനം
ഓ! നളപരിഭ്രതമാനം നളപരിഭ്രതമാനം

၁၀။

ယံတံ

၁) ဂဏဂုဏ်၌ ယံ ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

၂) ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

၃) ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

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၇) ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

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၉) ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

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၁၃) ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

၁၄) ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ် ဂဏဂုဏ်

၁၂၅၂ ပဌာနတယ်

၁၂၅၂ ပဌာနတယ်

ဝဋ်၁၂၅၂ ပဌာနတယ်

၁၂၅၂ ပဌာနတယ်

၁၂၅၂ ပဌာနတယ်

၁၂၅၂ ပဌာနတယ်

၁၂၅၂ ပဌာနတယ်

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၁၂၅၂ ပဌာနတယ်

၁၂၅၂ ပဌာနတယ်

[illegible]

ဒိုဂ်ဂုဏ်၊ ဆာဂုဏ်ပေါတိဂုဏ်ပေသဒ္ဒါ။

ဗုဒ္ဓဂုဏ်၊ ဂုဏ်တပေသဒ္ဓါ။

ဒိုဂ်ဂုဏ်ပေသဒ္ဓါ။

ဗုဒ္ဓဂုဏ်ပေသဒ္ဓါ၊ ဂုဏ်တပေသဒ္ဓါ။

ဒိုဂ်ဂုဏ်ပေသဒ္ဓါ။

ဒိုဂ်ဂုဏ်ပေသဒ္ဓါ။

ဗုဒ္ဓဂုဏ်ပေသဒ္ဓါ၊ ဂုဏ်တပေသဒ္ဓါ။

ဒိုဂ်ဂုဏ်ပေသဒ္ဓါ။

ဂုဏ်တပေသဒ္ဓါ။

ဒိုဂ်ဂုဏ်ပေသဒ္ဓါ၊ ဂုဏ်တပေသဒ္ဓါ။

ဒိုဂ်ဂုဏ်ပေသဒ္ဓါ။

သ

ဥပသံ

တုတပပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

စိတ္တဗျူဟ

ဗျူဟသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

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သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

သုတ္တံပုဂ္ဂလသမ္ပယုတ္တိသမ္ပဂ္ဂဓမ္မ

[illegible]

သဂ္ဂေတုပ္ပမာဏံ ဂမ္မာ
ဂါထာစာပေ

ဣဒါဣဒါဣဒါဣဒါ
ဣဒါဣဒါဣဒါဣဒါ

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2011

ព្រះបាទស្រីរាជេន្ទ្រវរ្ម័នទី១

အဝယ်အသွယ် ဂါးတပေပေါက်၊ ဂါး၊ ကျေး၊ မွတ်၊ ဂေါ်၊ ရေ၊

നിയമപരിഷ്കരണസംഗ്രഹം

03091. ... நவதாதுமயிவநதா

[illegible]

ဆုံးရှုံးပုံစံ၊ ပရိယာယ်၊ ဆိုက်ကပ်၊ တရား၊ နှစ်သက်၊ လက်ခံ

இவ்வுய்வுதொடர்வுகள்
பெரிய அளவு

নগরিকালি ৩৬৫০৭৯

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

[illegible]

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|------------------------------|------------------------------|
| ၂၁။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ | ၂၁။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ |
| ၂၂။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ | ၂၂။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ |
| ၂၃။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ | ၂၃။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ |
| ၂၄။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ | ၂၄။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ |
| ၂၅။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ | ၂၅။ ဂါထာပေပါဂါဂါပေပုတဂါဂါဝေ။ |

សិរីរាជ្យនាមស្រាវ

ស

ស្រីស្រីរាជ្យនាមស្រាវ ឧប្បន្ននាមស្រាវ

តន្ត្រីនាមស្រាវនាមស្រាវ

នាមស្រាវនាមស្រាវ តន្ត្រីនាមស្រាវ

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ဗုဒ္ဓဘိက္ခုနီ

ဂဗ္ဘိဒါလမာနုယဂဗ္ဘိဒါလမာ

ဝဿနာသင်္ဂါ

ဝဿနာသင်္ဂါ

ဗုဒ္ဓဘိက္ခုနီ

ဂဗ္ဘိဒါလမာ

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ဗုဒ္ဓဘိက္ခုနီ

ဂဗ္ဘိဒါလမာ

ဝဿနာသင်္ဂါ

ဝဿနာသင်္ဂါ

ဗုဒ္ဓဘိက္ခုနီ

ဂဗ္ဘိဒါလမာ

လၢကွဲၤသေၤ။။ ^{သေၤသွၤတၢၢ်သၢ်ကွဲၤ} ကၢကွဲၤသွၤကွဲၤတၢၢ်သွၤကွဲၤ။။ ^{သွၤသွၤတၢၢ်သွၤ} သွၤသွၤကွဲၤ

ကွဲၤသွၤ။။ ^{သွၤသွၤ} ကွဲၤသွၤကွဲၤတၢၢ်သွၤသွၤကွဲၤ။။ ^{သွၤသွၤ} သွၤသွၤကွဲၤ

ကွဲၤသွၤကွဲၤသွၤကွဲၤ။။ ^{သွၤသွၤ} ကွဲၤသွၤကွဲၤသွၤကွဲၤ။။ ^{သွၤသွၤ} သွၤသွၤကွဲၤ

သွၤသွၤကွဲၤ။။ ^{သွၤသွၤ} သွၤသွၤကွဲၤသွၤကွဲၤ။။ ^{သွၤသွၤ} သွၤသွၤကွဲၤ

၁၆။ ပုဂ္ဂိုလ်တို့

၁၇။

၁၈။ ပုဂ္ဂိုလ်တို့

၁၉။ ပုဂ္ဂိုလ်တို့

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၂၉။

പന്നിനാശപ്രവർത്തി
കാലം

വന്നിനാശപ്രവർത്തി
പ്രവർത്തി

ഉന്നിനാശപ്രവർത്തി
ഉന്നിനാശപ്രവർത്തി

നാശപ്രവർത്തി
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[illegible]

တပ်မတော်သည် ကျေးလက်ဒေသများ၌

ទុរិកសិក្ខុណេនិតនុរុក្ខនុរុក្ខនុរុក្ខ

ging.

၁၄ ခု(၂၀၁၆) ခုနှစ် ဖေဖော်ဝါရီလ ၁၄ ရက်

ဝိဇ္ဇာယုတ္တံ

ॐ नमो भगवते वासुदेवाय ॥

গণনা

[illegible]

ឧត្តរាបាលីកេនិរុបេយ្យណំវិនិច្ឆ័យន្តរាយ្យោ

॥५॥१५॥०६॥

၂။ ပါးစပ်၊ ပေါက်၊ ပြာသာပျော်

[illegible]

လတ်မြို့မုရဲ(ပုမု)ရဲ(ပုမု)

၁၈၁

ထွက်သွားသော အပင်ကို ကြည့်လျှင် လတ်သော အပင်ကို ပြောရမည်။

ကလေးငယ်သည် အပင်ကို ကြည့်လျှင် လတ်သော အပင်ကို ပြောရမည်။

အပင်ကို ကြည့်လျှင် လတ်သော အပင်ကို ပြောရမည်။

အပင်ကို ကြည့်လျှင် လတ်သော အပင်ကို ပြောရမည်။

၁၅။

၂။ ဂဠာဝါလသေတံသံပျံ

၃။ ဧသိတုဂဠာသေသံပျံ

၄။ ဧသိပသံ

၅။ ဧသိတုဂဠာသေသံပျံ

၆။ ဧသိတုဂဠာသေသံပျံ

၇။ ဧသိတုဂဠာသေသံပျံ

၈။ ဧသိတုဂဠာသေသံပျံ

၉။ ဧသိတုဂဠာသေသံပျံ

၁၀။

၁၁။ ဧသိတုဂဠာသေသံပျံ

၁၂။ ဧသိတုဂဠာသေသံပျံ

၁၃။ ဧသိတုဂဠာသေသံပျံ

၂၄။ ဂန္ထတံ၊ စက္ခု၊
 ပြောပေမူ၊ နှလုံး၊ ပေါင်း၊ မိတ်၊ မင်္ဂလာ၊
 ၂၅။ ဂန္ထတံ၊ စက္ခု၊
 ပြောပေမူ၊ နှလုံး၊ ပေါင်း၊ မိတ်၊ မင်္ဂလာ၊

[illegible][illegible]

நவமம்

இவ்வெழுத்துமேயொழுவதென்க

பெயர்

வருவதென்க

பெயர்

வருவதென்க

பெயர்

வருவதென்க

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வருவதென்க

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လၢလၢလၢလၢ

ဒုတိယလၢလၢလၢလၢလၢလၢလၢလၢ

လၢလၢလၢ

မၤဒၢဒၢလၢလၢလၢလၢ

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လၢလၢလၢလၢလၢလၢလၢလၢ

လၢလၢလၢ

၁၂။ လၢလၢလၢလၢလၢလၢ

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လၢလၢလၢလၢလၢလၢလၢ

လၢလၢလၢလၢလၢလၢလၢလၢ

လၢလၢလၢလၢလၢလၢလၢလၢ

[illegible]

[illegible]

உதவி

စွဲစာရင်း၊

உயர்நீதிமன்றம், சென்னை.

ကလေး

വരദേശം

जिं० ११

ਅਨੰਦਪੁਰ

ဒုမ္မတေတိယ၊

අපගේ වැඩිදුරු පැහැදිලි වැඩ

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வகை

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| <p>செய்ய</p> | <p>நீயவாதுயிதவையாதுவாயு</p> | <p>யா</p> | <p>நீயவாதுவாயு</p> |
| <p>யாது</p> | <p>யாதுயிதவையாதுவாயு</p> | <p>யா</p> | <p>யாதுயிதவையாதுவாயு</p> |
| <p>யாது</p> | <p>யாதுயிதவையாதுவாயு</p> | <p>யா</p> | <p>யாதுயிதவையாதுவாயு</p> |
| <p>யாது</p> | <p>யாதுயிதவையாதுவாயு</p> | <p>யா</p> | <p>யாதுயிதவையாதுவாயு</p> |

[illegible][illegible]

၈၇။ သို့သော်တကယ်တော့မူလကလေးတို့သည်
 သို့သော်တကယ်တော့မူလကလေးတို့သည်

[illegible]

31 മെൻ, തമ്മിലായി നവ, ഇപ്രകാരം പ്രവൃത്തിയ്ക്ക് തന്നെ

၁၁။

၁။ နေ၍ဂါဝါပုၤစုၤပုၤ ၵုၤဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ ၵုၤဂုၤဂါဝါပုၤပုၤပုၤပုၤ

၂။ တပုၤဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

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၃။ တပုၤဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

၄။ လိၤတၢ်ပုၤပုၤပုၤပုၤပုၤပုၤပုၤပုၤပုၤ

၅။ လၢၤဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

၆။ လၢၤဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

၇။ လၢၤဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

၈။ ဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

၉။ ဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

၁၀။ ဂုၤဂါဝါပုၤပုၤပုၤပုၤပုၤ

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တရားရုံး

முதலாம் பகுதி

21 10

[illegible]

പ്രകൃതിയുടെ വ്യത്യാസം

பெருந்தோட்டம்

இ.

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10. 10. 10. 10.

கந்திவத்யுய்யல்

தமிழ் வகுப்பை நடத்துவதற்குரிய

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၁၀။

စွာစင်္ဂါယထာယေသိက္ခာယ။

စွာပုတဏှာယေသိက္ခာယ။

၁၀။

ပရိယေသနာပဏှာစရိယေ။

ပရိယေသနာပဏှာစရိယေ။

တရားယေသိက္ခာယ။

ဝိပဿနာ

သတိပဋ္ဌာန်

ယောဂ

သတိပဋ္ဌာန်

ယောဂ

စင်္ဂါ

စင်္ဂါပရိယေသနာပဏှာစရိယေ။

ပထဝီသမ္မာနန္ဒာယကံ၊
တိသကံသမ္မာနန္ဒာ

၁၁

ဂဗ္ဘဝသမ္မာနန္ဒာယကံ၊
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၁၂၊ ဂဗ္ဘဝသမ္မာနန္ဒာယကံ၊
၁၃

၁၃၊ ဂဗ္ဘဝသမ္မာနန္ဒာယကံ၊
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၁၄၊ ဂဗ္ဘဝသမ္မာနန္ဒာယကံ၊
၁၅

၁၅၊ ဂဗ္ဘဝသမ္မာနန္ဒာယကံ၊
၁၆

၁၆၊ ဂဗ္ဘဝသမ္မာနန္ဒာယကံ၊
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[illegible]

၂။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။ နှုတ်။
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၁။ ပ။ ၀၅။ ၀၈။ ၀၉။ ၁၀။ ၁၁။ ၁၂။ ၁၃။ ၁၄။ ၁၅။ ၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။ ၂၁။ ၂၂။ ၂၃။ ၂၄။ ၂၅။ ၂၆။ ၂၇။ ၂၈။ ၂၉။ ၃၀။ ၃၁။ ၃၂။ ၃၃။ ၃၄။ ၃၅။ ၃၆။ ၃၇။ ၃၈။ ၃၉။ ၄၀။ ၄၁။ ၄၂။ ၄၃။ ၄၄။ ၄၅။ ၄၆။ ၄၇။ ၄၈။ ၄၉။ ၅၀။ ၅၁။ ၅၂။ ၅၃။ ၅၄။ ၅၅။ ၅၆။ ၅၇။ ၅၈။ ၅၉။ ၆၀။ ၆၁။ ၆၂။ ၆၃။ ၆၄။ ၆၅။ ၆၆။ ၆၇။ ၆၈။ ၆၉။ ၇၀။ ၇၁။ ၇၂။ ၇၃။ ၇၄။ ၇၅။ ၇၆။ ၇၇။ ၇၈။ ၇၉။ ၈၀။ ၈၁။ ၈၂။ ၈၃။ ၈၄။ ၈၅။ ၈၆။ ၈၇။ ၈၈။ ၈၉။ ၉၀။ ၉၁။ ၉၂။ ၉၃။ ၉၄။ ၉၅။ ၉၆။ ၉၇။ ၉၈။ ၉၉။ ၁၀၀။

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ॐ नमो भगवते वासुदेवाय ॥

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॥ ॐ नमो भगवते वासुदेवाय ॥

ဝံ၊ တနင်္ဂါစနေ၊ ခုနက်၊ ပေါ့ပျော်၊ ကမ္ဘာ၊ မြေ၊

ਗੁਰੂ ਪਿਆਰ

புலி, மது, புலி, து, க, புலி

ദ്വൈതപ്രസംഗം
 ദ്വൈതപ്രസംഗം

စက္ကန့်ပင်ဂါ၊ နီလ၊ သေယု

ရွှေထီး၊ ရွှေပုလဲ၊ ချေးမိတ်ကပ်

சிவதாமாதுமேயுதித்த

உயர்வுக்குரியது

കുറുപ്പുപ്രകാരം

மயங்கியவருடைய உயிரைப் பிடித்து

உதாரணம்: விருத்தி... குருகுலம், குருகுலம், குருகுலம்

1912

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ਅਛਿਨ੍ਰੇਪੁਖਾਪੋਦ੍ਰੁਮਾਤ੍ਰਿਪੁਕੁ

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

တမ္ပတိန္ဒြိယဝေဒနာ

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥

(1) கலமாபரிசுரம்

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॥ १३५ ॥ पुनः पुनः पुनः पुनः
पुनः पुनः पुनः पुनः

၁၈၈၆ ခု၊ ဇူလိုင်လ ၁၅ ရက်

[illegible]

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

[illegible]

ॐ नमो भगवते वासुदेवाय

உயர்தரப் பள்ளி

ਪਾਠ: (੨੫:੫੬:੫੭:੫੮)

புறநாடு நாயகரெழுந்த உயர் புகழ்

গুণমিত্র

[illegible]

ဒွတ်ယုဒိဒိယောဗုယုဒိဂြိုဟ်တယု

ଭେଦନି, ତିଆ

Ἰησοῦς Χριστὸς υἱὸς τοῦ Θεοῦ

၁၁ နယ်၊ ဗုဒ္ဓ၊

၁၂ နယ်၊ ဗုဒ္ဓ၊

၁၃ နယ်၊ ဗုဒ္ဓ၊

၁၄ နယ်၊ ဗုဒ္ဓ၊

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၂၃ နယ်၊ ဗုဒ္ဓ၊

၂၄ နယ်၊ ဗုဒ္ဓ၊

சுதந்திரம் உறுதிப்படுத்தி
... உறுதிப்படுத்தி ...

ယိုးဒယားတို့၏အကျဉ်းချုပ်

கதத்து (க. ல. க. டி. பி.)
பு. பி. கி. கி. கி.

ॐ नमो भगवते वासुदेवाय ॥

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၁။ ကပပဂါၤဂိပပလိၤတၢ်ပဒုတၢ်

ဂၤတၢ်နိမ္မိၤနိမ္မိၤနိမ္မိၤနိမ္မိၤနိမ္မိၤ

ယိၤ

စုပုၤနိမ္မိၤစုပုၤနိမ္မိၤစုပုၤနိမ္မိၤ

စုပုၤနိမ္မိၤ

ပုၤလၢနိမ္မိၤလၢနိမ္မိၤ

နိမ္မိၤပုၤ

၁။

စုပုၤနိမ္မိၤစုပုၤနိမ္မိၤစုပုၤနိမ္မိၤ

စုပုၤနိမ္မိၤ

ပုၤလၢနိမ္မိၤလၢနိမ္မိၤ

၁။

စုပုၤနိမ္မိၤစုပုၤနိမ္မိၤစုပုၤနိမ္မိၤ

စုပုၤနိမ္မိၤ

နိမ္မိၤ

നിറം കയ്യാടത്തം

ധീരമിനാഭപ്രസാദമേതന്മാ

അഥിതം ദീപ്യതേ ച

കയ്യാടത്തം

കൃഷ്ണപ്രസാദമേതന്മാ

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နိပုလ
ဝဒါယ

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[illegible]

สุมนต์.....

ပြည်ထောင်စုတစ်ခု
ကွဲပြားမှု

ਪ੍ਰੀਤਮ
ਗੁਰਮਤਿ

ရိပ်ရောင်မီးရောင်

သိဂယျောဝ်တပုဒ်... ဘုမ္မပရိ၊ ခုဝမ၊ လ၊ ဂဏ၊ ခဏ၊

म० अ०, पु० अ०।

[illegible]

ստեփանոսը

[illegible]

ad 6.59,

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08/11/20

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ॐ नमो भगवते वासुदेवाय ॥
 तद्विष्णोर्मुखात् ॥
 तद्विष्णोर्मुखात् ॥

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2011

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வினாக்கள்

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सुप्रसन्नमनसः

သ(သီတနပြုဂါး)

နိမိတ်တရားတို့၏ အကျဉ်းချုပ်ကို ဖော်ပြရန် အောက်ပါဇယားကို ဖော်ပြပါမည်။

• အိန္ဒိယသမ္မတနိုင်ငံ

१०१०४

၆၀။ ယထာဏတပုဒေတပုဒ်၊ နှို၊ ဂမ္ဘာလ၊ သုဒ္ဓါ၊

2C

လူသွေစားလျှော့ပါးစံ

မပျံ့၊ နမ္မာ၊ ဗုဒ္ဓ၊ မုဒ္ဓိ၊ ပျံ့၊ လစ၊ ပုဏ္ဏ၊ နမ္မာ၊ နမ္မာ၊ ဗုဒ္ဓ၊ မုဒ္ဓိ၊ ပျံ့၊ နမ္မာ၊
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[illegible]

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သဒ္ဓါသိပ္ပံတပျံ ခုနစ်ပညာသောသံ

သဒ္ဓါသိပ္ပံတပျံ ခုနစ်ပညာသောသံ

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யாஅது அந்நிதினாபுரம்

நாஅது அந்நிதினாபுரம்

நாஅது அந்நிதினாபுரம்

தமையுந் தமையுந்

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நாஅது அந்நிதினாபுரம்

நாஅது அந்நிதினாபுரம்

[illegible]

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ပုံသွင်လျှော့ပါသောတစ်ကွက်

အာတွာပုလဲကွက်

အာပု

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ကပု

ဂဏိတပုလဲကွက်

ပုံသွင်လျှော့ပါသောတစ်ကွက်

ပုံသွင်

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ပုံသွင်လျှော့ပါသောတစ်ကွက်

ပုံသွင်လျှော့ပါသောတစ်ကွက်

ပုံသွင်

ပုံသွင်လျှော့ပါသောတစ်ကွက်

ပုံသွင်လျှော့ပါသောတစ်ကွက်

ပုံသွင်လျှော့ပါသောတစ်ကွက်

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နိဗ္ဗာန်ဝါဒ

អ្នកកំរើតនេះឬមេត្តាទេ

[illegible]

॥ अथ श्रुतिप्रमाणम् ॥
 ॥ अथ श्रुतिप्रमाणम् ॥

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சுருதிவிருத்தி

第 10 卷

ဂါဠိဒါ။ ပုပ္ဖိတိဗ္ဗေယျောကောဗ္ဗိဒါ။ တရမ္ပေယျဗ္ဗိလ္လပဗ္ဗိယပပိတမ္ပ။ သိ။

ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။

ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။

ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။ ပပဗ္ဗိလ္လပပဗ္ဗိယပပိတမ္ပ။

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သဒ္ဓမ္မပါရိယောဂါပရိယောဂါ

သဒ္ဓမ္မပါရိယောဂါ

သဒ္ဓမ္မပါရိယောဂါ

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သဒ္ဓမ္မပါရိယောဂါ

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သဒ္ဓမ္မပါရိယောဂါ

သဒ္ဓမ္မပါရိယောဂါ

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သဒ္ဓမ္မပါရိယောဂါ

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* သဒ္ဓမ္မပါရိယောဂါ

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သဒ္ဓမ္မပါရိယောဂါ

မိလိလိဝါနိပ္ပမိတလမ္ပတိ သဒ္ဓါသ

ပရိပူတိဒ္ဓမ္မိတိဒ္ဓမ္မိတိ ပရိပူတိဒ္ဓမ္မိတိ နိဗ္ဗာနနိဗ္ဗာနပရိပူ

မဂ္ဂတိ မဂ္ဂတိ ဒမ္မမဂ္ဂတိဒ္ဓမ္မိတိဒ္ဓမ္မိတိ

တပုပ္ဖာဒ္ဓမ္မိတိဒ္ဓမ္မိတိ တပုပ္ဖာဒ္ဓမ္မိတိ

တပုပ္ဖာဒ္ဓမ္မိတိဒ္ဓမ္မိတိ တပုပ္ဖာဒ္ဓမ္မိတိ

ပရိပူတိဒ္ဓမ္မိတိဒ္ဓမ္မိတိ ပရိပူတိဒ္ဓမ္မိတိ

ဒမ္မမဂ္ဂတိဒ္ဓမ္မိတိဒ္ဓမ္မိတိ ဒမ္မမဂ္ဂတိ

နိဗ္ဗာနနိဗ္ဗာနပရိပူ နိဗ္ဗာနနိဗ္ဗာနပရိပူ

မု၊ မုတ၊ ပ၊ ပ၊

အ၊ တ၊ မ၊ နှ၊ မ၊ ပ၊ ပ၊ ပ၊ ခြ၊ နှ၊ မ၊

အ၊ ပ၊ နှ၊ မ၊

ခ၊ ခ၊ ခ၊ ခ၊ ခ၊

နှ၊ မ၊

မု၊ မုတ၊ ပ၊ ပ၊

မု၊ မုတ၊ ပ၊ ပ၊ ပ၊ ခြ၊ နှ၊ မ၊

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နှ၊ မု၊ မုတ၊ ပ၊ ပ၊

နှ၊ မု၊ မုတ၊ ပ၊ ပ၊

နှ၊ မု၊ မုတ၊ ပ၊ ပ၊ ပ၊ ခြ၊ နှ၊ မ၊

နှ၊ မု၊ မုတ၊ ပ၊ ပ၊

နှ၊ မု၊ မုတ၊ ပ၊ ပ၊ ပ၊ ခြ၊ နှ၊ မ၊

နှ၊ မု၊ မုတ၊ ပ၊ ပ၊ ပ၊ ခြ၊ နှ၊ မ၊

နှ၊ မု၊ မုတ၊ ပ၊ ပ၊

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သိဒ္ဓဗ္ဗမပဂါနိဿ

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နိဗ္ဗာနသိဒ္ဓဗ္ဗမပဂါနိဿ

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ပုဂ္ဂိုလ်မပပုဂ္ဂိုလ်

တမပပုဂ္ဂိုလ်မပပုဂ္ဂိုလ်

သက္ကတ

ပုဂ္ဂိုလ်မပပုဂ္ဂိုလ်

၁၁၀၄၁။

သိဒ္ဓဗ္ဗမပဂါနိဿ

တဒ္ဓါပုဂ္ဂိုလ်

တိဂါနိဿ

ပုဂ္ဂိုလ်မပပုဂ္ဂိုလ်

ပုဂ္ဂိုလ်မပပုဂ္ဂိုလ်

ad. bias), n (

॥ श्रीगणेशाय नमः ॥

[illegible]

தருமபுத்திரன்

ပယ်တံ၊ ပယ်၊ ပြု၊ ခု၊ လတ်၊

မ၊မုတ၊တၢ်တၢ်ဒွဲ၊တၢ်ဒွဲ၊မ၊မုတ၊

[illegible]

ഈ രാത്രി മുഖപരമാത്മാവു

ਸ੍ਰੀ ਨਾਨਕਾਇਤ ਵਿਚ ਦਸ ਮਹਾਂ

॥ श्रीगणेशाय नमः ॥

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ॐ नमो भगवते वासुदेवाय

अथर्ववेदः

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ယိယံ၊ ဝုဇ၊ ပ၊ ဝုဂါ

ဝုဇုယံ၊ ပု၊ ဝုဇုယံ၊ မု၊ ဝုဇုယံ၊ တ၊ ဝုဇုယံ၊

ဒု၊ ဝုဇုယံ၊

မု၊ ဝုဇုယံ၊ မု၊ ဝုဇုယံ၊ မု၊ ဝုဇုယံ၊

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காஞ்சியாபுதாபுரி

யமாபுதாபுரிபுதாபுரி

புதி

காஞ்சியாபுதாபுரி

யமா

புதிபுதிபுதி

யமாபுதி

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2011

५९।५।

[illegible]

இலறுமுடிபெயர்
தலை

५५९१७

சிவசுந்தரபாரதி, திருவாரூர்

မိလ္လိဝါတုပရိသေဝိတိ

विष्णुसहस्रनाम

[illegible]

သပတန်းကြီး

നമസ്കാരം

ප්‍රධාන මණ්ඩලයේ පිහිටීම

... ५३१०२११५

முதலாவது பகுதி

မှိတမ္ပလန္ဒဝ၊ မှိတမပ္ပလက္ခိ၊ တဒမ္ပ၊ သုပ္ပ၊

சிவசுந்தரி

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လပတိ၊ သြ၊ သြ၊ စ၊ ၁၀

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॥ ॐ नमो भगवते वासुदेवाय ॥

121

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[illegible]

ՀԱՄԱՅՆՈՒԹՅՈՒՆ

၁၁

မြတ်ဗုဒ္ဓံ နမော ဝုဿေ

အလှူပစ္စည်းများကို နှစ်စဉ်

၁၂

အလှူပစ္စည်းများကို နှစ်စဉ်

လှူဒါန်းပေးရန်

၁၃

အလှူပစ္စည်းများကို နှစ်စဉ်

လှူဒါန်းပေးရန်

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အလှူပစ္စည်းများကို နှစ်စဉ်

လှူဒါန်းပေးရန်

[illegible]

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| <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> |
| <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> |
| <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> |
| <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> | <p>පුත්තකයා</p> |

2011

১২৫ নং পৃষ্ঠা

၁၄။ မြေလှုပ်၊ မြေငါ၊ မြေပျက်၊ မြေပြေ။

ယုဂ၊ ခုလ၊ တပ၊ ယု၊ ယု၊ ယု၊ ယု၊

சி. ரா. சுப்பராம. பூ. கோ. ப.

புலகிரி கிதபலய

မှန်ကန်သည်။

॥ॐ नमो भगवते वासुदेवाय॥

પ્રે. ૧૦. મુ. ૫. ૧૧. ૩૫. ૩૬. ૩૭.

အထူးသတိပြုရန်အတွက်

ဤတံမြို့

ருய்யிடை

၂။ လက်မြို့၊ လေးမြို့၊ ခြောက်မြို့၊

ಇ.ನ.ಪ್ರ.ಪು.ನ.ಗೃ.ಪ್ರ.ಪ್ರ.೧೭

၄၄၂

လ၊မ္ပ၊ဝေ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊
မ္ပ၊မ္ပ၊
မ္ပ၊မ္ပ၊

ဗုဒ္ဓိတမ၊စိ၊စိ၊စိ၊

ကက၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊
မ္ပ၊မ္ပ၊

မ္ပ၊လ၊လ၊လ၊လ၊လ၊လ၊
မ္ပ၊မ္ပ၊

ကက၊လ၊

မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊
မ္ပ၊မ္ပ၊

ဗုဒ္ဓိ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊

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မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊
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ဗုဒ္ဓိ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊မ္ပ၊

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တရားဝါ၊ နှစ်ပယ်၊ နှစ်ပယ်၊ နှစ်ပယ်၊
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တရားဝါ၊

နှစ်ပယ်၊

နှစ်ပယ်၊

တရားဝါ၊

နှစ်ပယ်၊

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နှစ်ပယ်၊

တၢ်တၢ်ဒီးဒွဲတၢ်ပၢၤ

ၤပၢၤတၢ်တၢ်ဒီးဒွဲတၢ်ပၢၤ

တၢ်တၢ်ဒီးဒွဲတၢ်ပၢၤ

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စိုဉ်းတံ၊ ခွဲ၊ နိမ္မိတံ၊ ခွဲ၊

ဒုတိယ၊ ခွဲ၊

ဒုတိယ၊ ခွဲ၊

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စိုဉ်းတံ၊ ခွဲ၊ နိမ္မိတံ၊ ခွဲ၊

နိမ္မိတံ၊

လပတိ၊ ပုလ္လ၊ ခွဲ၊

ပုလ္လ၊ ခွဲ၊

စိုဉ်းတံ၊ ခွဲ၊

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ဒုတိယ၊

တံ၊ ခွဲ၊

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တံ၊ ခွဲ၊

၂၈၈

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

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ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ဗုဒ္ဓ၏ဗြဟ္မဗျူဟာသံဃာဗုဒ္ဓ

ପ୍ରଥମ ପାତ୍ର (ପ୍ରତିପଦ) ୧୫

ឧត្តរេស្ថិតនបេស្ថិត

ॐ नमो भगवते वासुदेवाय ।

300

ဒံးမေတမုဒ္ဒယ၊ (ဝေတပဏ္ဍိယ၊။

ရွှေ၊ ဗွင်၊ ခို၊ ဗွင်၊ ဂွ၊ လေ၊ ခွေ၊ မြေ... ဒွေ၊ ဝဂလယ်။

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

தமிழ் மொழிப்பெயர்ச்சி

၂၀၁၆ ခုနှစ်၊ ဇူလိုင်လ ၁ ရက်

ਅਫ਼ਿਸ਼ਿਅਤ

உய்ய தெய்வம்

ឧត្តមប្រវត្តិ

တပယံ

လဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

တပယံ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

တပယံ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

ဣဒါပုဗ္ဗေပုတပ္ပမပပုဗ္ဗမ

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သိက္ခာပုဒ်

ဒေါသိက္ခာပုဒ်

ဒေါသိက္ခာပုဒ်

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သိက္ခာပုဒ်

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ဝဂါ။ဆ။
ဝေ။ပေ။

အ။က။မ္ဘေ။ဝေ။လ။ဂါ။သေ။
ပေ။ဆေ။မေ။

လေ။ဆ။
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ဓု။ဂဓလ။
ဝေ။ပေ။

ဆ။လ။
ပေ။

ဆ။လ။
ပေ။

ဆ။လ။
ပေ။

တၢ်တၢ်မၤသၢ်သၢ်သၢ်သၢ်

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[illegible][illegible][illegible]

၂၆။ အထွေထွေအားဖြင့် နေပြည်တော်
 ၂၇။ အထွေထွေအားဖြင့် နေပြည်တော်

147

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| <p> ^{၁၂}
 ဂါရိမာဒ္ဒါ ^{၁၃}
 နိမ္မိယာဓိပတိ ^{၁၄}
 ဤတို့၌ဂါရိမာဒ္ဒါ ^{၁၅}
 တယသံသရာ </p> | <p> ^{၁၆}
 နိမ္မိယာဓိပတိ ^{၁၇}
 ဤတို့၌ဂါရိမာဒ္ဒါ ^{၁၈}
 တယသံသရာ </p> | <p> ^{၁၉}
 နိမ္မိယာဓိပတိ ^{၂၀}
 ဤတို့၌ဂါရိမာဒ္ဒါ ^{၂၁}
 တယသံသရာ </p> | <p> ^{၂၂}
 နိမ္မိယာဓိပတိ ^{၂၃}
 ဤတို့၌ဂါရိမာဒ္ဒါ ^{၂၄}
 တယသံသရာ </p> | <p> ^{၂၅}
 နိမ္မိယာဓိပတိ ^{၂၆}
 ဤတို့၌ဂါရိမာဒ္ဒါ ^{၂၇}
 တယသံသရာ </p> | <p> ^{၂၈}
 နိမ္မိယာဓိပတိ ^{၂၉}
 ဤတို့၌ဂါရိမာဒ္ဒါ ^{၃၀}
 တယသံသရာ </p> |
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[illegible]

1977

10:1 | 1977 |

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[illegible]

39

၂၀၂၀ ခုနှစ်၊ ဇူလိုင်လ ၁ ရက်နေ့၊ နံနက် ၈ နာရီ ၀၀ မိနစ်

॥ श्रीगणेशाय नमः ॥

1341...

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សំណុំ

Gu

नव। २५५५

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96

440

ဂါထာ၊ သောသုတ္တံ၊ ဝိသုဒ္ဓိ၊

[illegible]

[[[...]]] [[...]] [[...]]

ՀԱՅԿԱՍԿԱՆ ՄԱՅՐԱՆՈՒՆԻ

[illegible]

နဝယုဂက(၂၄)ပုံ၊ နိဗ္ဗာန်ပရိနိဗ္ဗာန်

ମାତମ୍ । ଶ୍ରୀ । (୧) କ୍ରମେ ଶ୍ରୀମଦ୍ଭଗବତଃ ।

၁၁။

...၇၇၇... ကိတဝသယာဏ်... ၇၇၇... ၇၇၇... ၇၇၇... ၇၇၇...

လျာဂဗ္ဗုပ္ပလပရိ၊

တုယာဝသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

ဗ္ဗုတုသိပ္ပဗ္ဗုဒ္ဓသိပ္ပလပရိ၊

ဗ္ဗုဒ္ဓ

ဂတိယာဝသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

သုက္ခိယသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

သုက္ခိယသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

ဝတ၊ ဝိသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

တုယာဝသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

သုက္ခိယသိပ္ပမယဗ္ဗုပ္ပလပရိ၊

පුළුල්... ස්ව. ප්‍ර. පි. පි. ... ස්ව. ප්‍ර. පි. පි. ...
 පුළුල්... ස්ව. ප්‍ර. පි. පි. ... ස්ව. ප්‍ර. පි. පි. ...
 පුළුල්... ස්ව. ප්‍ර. පි. පි. ... ස්ව. ප්‍ර. පි. පි. ...
 පුළුල්... ස්ව. ප්‍ර. පි. පි. ... ස්ව. ප්‍ර. පි. පි. ...

၁။ ဝဂီ၊ ဝ၊ တ၊ ယ၊ ဝ၊ စိ၊ မ၊ ၂။ သု၊ ခု၊ မ၊ ဂ၊ ဖု၊ ပ၊ ခု၊ မ၊ ဝ၊ စိ၊ မ၊ ၃။ ဂ၊ ခု၊ မ၊ ဂီ၊ ဂ၊ ယ၊ ခု၊ မ၊ ပ၊ ဂ၊ ယ၊
 ခု၊ မ၊ မု၊ ခု၊ ပ၊ မ၊ ယ၊ ခု၊ မ၊ တ၊ ဖု၊ မ၊ ခု၊ မ၊ ၄။ ဝ၊ ခု၊ မ၊ ပ၊ ခု၊ မ၊ သု၊ ခု၊ မ၊ ဝ၊ စိ၊ မ၊ ၅။ ဝ၊ ခု၊ မ၊ ပ၊ ခု၊ မ၊
 ခု၊ မ၊ သု၊ ခု၊ မ၊ ယ၊ ခု၊ မ၊ တ၊ ဖု၊ မ၊ ခု၊ မ၊ ၆။ ဂ၊ ခု၊ မ၊ ပ၊ ခု၊ မ၊ သု၊ ခု၊ မ၊ ၇။ ဝ၊ ခု၊ မ၊ ပ၊ ခု၊ မ၊
 ခု၊ မ၊ စိ၊ မ၊ ၈။ ခု၊ မ၊ ပ၊ ခု၊ မ၊ သု၊ ခု၊ မ၊ ၉။ ဂ၊ ခု၊ မ၊ ပ၊ ခု၊ မ၊ ၁၀။ ဂ၊ ခု၊ မ၊ ပ၊ ခု၊ မ၊

၂၀။

ဘိဝံသ

ဂဗ္ဘိ ဘိဝံသ ဘိဝံသ ဘိဝံသ ဘိဝံသ

ဘိဝံသ ဘိဝံသ

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ဘိဝံသ ဘိဝံသ

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ဘိဝံသ ဘိဝံသ ဘိဝံသ

ဘိဝံသ ဘိဝံသ

តិចខែម

មន្ត្រីនាគរាជ

សិរីសោភ័ណ

នាគរាជ

សាសនាសម្ព័ន្ធនាម

នាគរាជ

សាសនាសម្ព័ន្ធនាម

នាគរាជ

នាគរាជ

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នាគរាជ

મહાશક્તિ

ત્રા||દા||લઘ||રિ||જા||

મા||લઘ||રિ||જા||પ્ર||રિ||પે||

પ્રા||પ્ર||ત્રા||રિ||જા||પ્રા||

રિ||જા||પ્રા||પ્રા||લઘ||રિ||જા||

પ્રમા||પ્રમા||રિ||જા||લ||ત||તિ||મા||પ્રા||

||મા||જા||લ||મા||મા||

મા||

પ્રા||

પ્રા||ત્રા||પ્રા||રિ||જા||લ||પ્રા||

પ્રા||પ્રા||રિ||જા||લ||રિ||જા||પ્રા||

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ત્રા||પ્રા||લઘ||રિ||જા||રિ||લ||પ્રા||

રિ||પ્રા||રિ||જા||પ્રા||પ્રા||

પ્રા||પ્રા||રિ||જા||લ||પ્રા||

ત્રા||

[illegible]

2011

(ॐ नमो भगवते वासुदेवाय)

၈၅။ ငယ်ဆရာပရိ၊ ဝဏ္ဏ၊ ပရိ၊ တံ၊ န၊

60

កថាបិដកធម្មបទបិដក

ଜଳଧାନ୍ୟଶିଳାପ୍ରାନ୍ତପେ

മുലാതിരുന്ന

ဗုဒ္ဓဝေဒကုမ္ပဏီလီမိတက်

ସ୍ଵରାସାଦ୍ରାଶାଦ୍ରାଶାଦ୍ରାଶା

၇။ အလယ်၊ တေ၊ တစ်၊ နှစ်၊ ပြီး

നടപ്പുകൾ

ਗਤਿ ਪਾਤਕਾ ਭੁਖ ਪਾਤਕਾ ਭੁਖਿ

၇၂၈ တံသီဂွဉ်လေ၊ မိတ်၊ သီလ

၁။ ပရိ၊ ပရိ၊ ပရိ၊ တံ၊ နမ၊

။ ဂေါ၊ ဂေါ၊ ဂေါ၊ ဂေါ၊ ဂေါ၊

။ နှု၊ နှု၊ နှု၊ နှု၊ နှု၊

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။ နှု၊ နှု၊ နှု၊

ကလေးကလေးကလေးကလေး

သဒ္ဓါကိစ္စာပုဒ်

ကလေးကလေးကလေးကလေး

ဝိသုဒ္ဓိကိစ္စာပုဒ်

ပုဒ်ကလေးကလေးကလေး

ကလေးကလေးကလေးကလေး

ပုဒ်ကလေးကလေးကလေး

ကလေးကလေးကလေးကလေး

ကလေးကလေးကလေးကလေး

ပုဒ်ကလေးကလေးကလေး

ကလေးကလေးကလေးကလေး

ပုဒ်ကလေးကလေးကလေး

၁၀။

၂။ စိစစ်ခြင်း။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။

၁၀။

၃။ စိစစ်ခြင်း။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။

၄။ စိစစ်ခြင်း။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။

၅။ စိစစ်ခြင်း။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။ နိဗ္ဗာန်သောလောကဿိယံ။

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နဝမာယသမ္ဘာတိယသုတ္တံ... ခုဒ္ဒက... တာယိတုဒါမုပ္ပလိတ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ...

ဗုဒ္ဓဘာလိတုဒါမုပ္ပလိတမဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ...

ဝရိယာသမ္ဘာတိယသုတ္တံ... ဗုဒ္ဓဘာလိတုဒါမုပ္ပလိတမဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ...

၅၀... တဒါမုပ္ပလိတ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ... မဂ္ဂ...

අයාපාලොගප්පුප්පායොග්ග

යායා

සුඛස්සයාමුප්පුප්පායොග්ග

යොග්ගායාමුප්පුප්පායොග්ග

යොග්ගායාමුප්පුප්පායොග්ග

අයාපාලොගප්පුප්පායොග්ග

යොග්ගායාමුප්පුප්පායොග්ග

සුඛස්සයාමුප්පුප්පායොග්ග

අයාපාලොගප්පුප්පායොග්ග

සුඛස්සයාමුප්පුප්පායොග්ග

අයාපාලොගප්පුප්පායොග්ග

යොග්ගායාමුප්පුප්පායොග්ග

සුඛස්සයාමුප්පුප්පායොග්ග

අයාපාලොගප්පුප්පායොග්ග

සුඛස්සයාමුප්පුප්පායොග්ග

අයාපාලොගප්පුප්පායොග්ග

සුඛස්සයාමුප්පුප්පායොග්ග

අයාපාලොගප්පුප්පායොග්ග

[illegible]

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[illegible]

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စိရ၊ ရမ၊

နွံလ၊ ဝဂီ၊ ဟု၊ ပဝ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

နွံလ၊ ဝဂီ၊

၁၁။

လ၊ ဝဂီ၊ နိရ၊ ဝဂီ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

နွံလ၊ ဝဂီ၊ ဟု၊ ပဝ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

နွံလ၊ ဝဂီ၊

နွံလ၊ ဝဂီ၊ ဟု၊ ပဝ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

လ၊ ဝဂီ၊ နိရ၊ ဝဂီ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

နွံလ၊ ဝဂီ၊

ဝဂီ၊

လ၊ ဝဂီ၊ နိရ၊ ဝဂီ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

နွံလ၊ ဝဂီ၊ ဟု၊ ပဝ၊ ဆဲ၊ ပါ၊ ဝဲ၊ ရ၊ ပမ၊ ဟု၊

[illegible]

လပတိတၤစုပု

ဒုမ္မိတိတၤစုပု

ဂတဂၢၤဒိတၤဒိတၤပၤဒိတၤဒိတၤဒိတၤ

ဂတလၢဒိတၤဒိတၤ

ယိတၤဒိတၤပၤပၤပၤပၤပၤပၤ

ဒုမ္မိတိတၤစုပု

ဂတဂၢၤဒိတၤပၤပၤပၤပၤပၤပၤပၤပၤပၤပၤပၤ

ဂတဒိတၤဒိတၤ

ဂါဒိတၤပၤပၤပၤပၤပၤပၤ

တၤပၤဒိတၤတၤပၤပၤပၤပၤပၤပၤ

တၤပၤပၤပၤပၤပၤပၤပၤပၤပၤပၤ

ဒုမ္မိတိတၤစုပု

ဂါဒိတၤပၤပၤပၤပၤပၤပၤ

ဂါဒိတၤပၤပၤပၤပၤပၤပၤ

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[illegible]

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ലതുമധി

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တကမ္ဘာတလွှာပစ္စုပ္ပန်တရားမူဝါဒတို့၊ ဗုဒ္ဓဗျူဟာ၊ ဗုဒ္ဓဗျူဟာ၊ ဗုဒ္ဓဗျူဟာ၊ ဗုဒ္ဓဗျူဟာ၊ ဗုဒ္ဓဗျူဟာ၊
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လယ်ယာသစ်တောပြုမူဒါလိက

တရားရုံးသို့တောင်းဆိုရန်

လယ်ယာသစ်တောပြုမူ

ဂရုပြုစေရန်တောင်းဆိုရန်

ဦးစီးဌာနသို့တောင်းဆိုရန်

စီမံကိန်းဦးစီးဌာနသို့တောင်းဆိုရန်

စီမံကိန်းဦးစီးဌာန

လယ်ယာသစ်တောပြုမူဒါလိက

စီမံကိန်းဦးစီးဌာန

တၢ်ဒုၤသုၤတၢ်ဒုၤသုၤတၢ်ဒုၤသုၤတၢ်ဒုၤသုၤတၢ်ဒုၤသုၤ

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പരമേശ്വരൻ

പരമേശ്വരൻ

Collection Awang, text 61-62 scans introduction

Text 61-62 of the Collection Awang (ab61-62 for short) was collected by Professor Awang in the 1980's. The text originates from Btsan lha, present day Xiaojin County in Aba Prefecture.

Ab61-62 contains two texts. Ab61 is a wedding speech; ab62 concerns itself with astrology and auspicious days. Some lines of the manuscript are missing or illegible, due to photo copying problems. Ab62 is incomplete.

The text in its present format was transcribed and scanned in Chengdu in 2005. The page numbers of the scans are coordinated with the page numbers of the transcribed version of ab61-62, which is available at www.gyalrong.latse.org

Collection Awang, text 76 scans introduction

Text 76 of the Collection Awang (ab76 for short) originates from Suomo Township (in Maerkang County, Aba Prefecture). The text contains a speech used on the occasion of the feast day of Padma 'byung gnas, which is on the 18th day of the 7th month. The manuscript is incomplete.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org

Handwritten text in a script, likely Devanagari, on the left page of an open manuscript. The text is dense and covers most of the page area.

Handwritten text in a script, likely Devanagari, on the right page of an open manuscript. The text is dense and covers most of the page area.

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[illegible]

Handwritten text in Devanagari script, likely a manuscript or ledger entry. The text is written in a cursive style and appears to be a list or account of items, possibly related to a religious or administrative context. The script is dense and fills most of the page.

Handwritten text in Devanagari script, continuing the list or account from the left page. The text is written in a cursive style and appears to be a list or account of items, possibly related to a religious or administrative context. The script is dense and fills most of the page.

[illegible][illegible]

Handwritten text in a cursive script, likely a title or header, spanning the width of the page.

Handwritten text in a cursive script, likely a title or header, spanning the width of the page.

Main body of handwritten text in a cursive script, organized into several lines across the lower two-thirds of the page.

Collection Awang, text 63-65 scans introduction

Text 63-65 of the Collection Awang (ab63-65 for short) is a manuscript, originating from Suomo, that contains three separate texts. Ab63 is a Tibetan-Rgyalrong glossary. Text 64 contains a history of the principality of So mang (centered on present day Suomo Township in Maerkang County, Aba Prefecture). Ab65 gives a short history of the eighteen Rgyalrong principalities

Professor Awang collected the texts in the 1980's. The manuscript is damaged, with many of the pages missing their edges. Ab63-65 was typed into the computer and scanned in 2005 in Chengdu. Due to the format of the manuscript, the pages were scanned in pairs from top to bottom (page 1 and 2, page 3 and 4) in left and right halves. This is reflected in the page numbers of the scans: abs63-65.3,4a and abs63-65.3,4b show the left half of pages three and four and the right half of pages three and four respectively. The page numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalrong-latse.org

Collection Awang, text 79-80 scans introduction

Text 79-80 of the Collection Awang (ab79-80 for short) originates from Baiwan Township in Maerkang County (Aba Prefecture). Text 79 gives the history or origin myths of the Rgyalrong principalities. Text 80 contains the story of the creation of the world and the ordering of its creatures.

Professor Awang collected the text in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

Handwritten text in a script, likely Tibetan, arranged in two main sections separated by a horizontal line. The text is written in a cursive style on a dark background.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in several lines, with some words appearing to be in a different script or dialect than others, possibly indicating a mix of languages or a specific regional dialect. The ink is dark, and the paper shows signs of age and wear.

Handwritten text in a cursive script, continuing the document. The text is arranged in several lines, with some words appearing to be in a different script or dialect than others, possibly indicating a mix of languages or a specific regional dialect. The ink is dark, and the paper shows signs of age and wear.

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[illegible]

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Handwritten text in a script, possibly Burmese, covering the main body of the page. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The handwriting is somewhat stylized and the ink is dark.

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အသံသယရှိသောအခါ၌

Handwritten text in a cursive script, likely a letter or document. The text is written on a piece of paper that is slightly aged and has some staining. The handwriting is dense and fills most of the page.

Handwritten text in a cursive script, continuing from the previous block. The text is written on a piece of paper that is slightly aged and has some staining. The handwriting is dense and fills most of the page.

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Handwritten text in two columns, likely a manuscript or letter. The text is written in a cursive script and is mostly illegible due to fading and blurring. The first column contains approximately 10 lines of text, and the second column contains approximately 10 lines of text. The text appears to be a personal or official communication, possibly a letter or a report.

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Handwritten text in a script, likely Burmese, covering two paragraphs. The text is written on aged, slightly stained paper. The first paragraph is on the left side of the page, and the second paragraph is on the right side. The script is cursive and appears to be a historical form of Burmese.

Handwritten text in a cursive script, likely a letter or document. The text is written on a piece of paper that is slightly aged and has some staining. The handwriting is dense and fills most of the page.

Handwritten text in a cursive script, continuing from the previous block. The text is written on a piece of paper that is slightly aged and has some staining. The handwriting is dense and fills most of the page.

Handwritten text in a cursive script, likely a historical document. The text is written on a single sheet of paper that has been partially torn or cut on the right side. The ink is dark, and the handwriting is fluid and continuous across several lines.

Handwritten text in a cursive script, continuing from the previous section. The text is written on a single sheet of paper that has been partially torn or cut on the right side. The ink is dark, and the handwriting is fluid and continuous across several lines.

Handwritten text in a cursive script, likely a letter or document fragment. The text is written on a piece of paper that is partially obscured by a dark, irregular shape, possibly a shadow or a piece of tape. The visible text includes several lines of writing, with some words appearing to be "Handwritten" and "document".

Collection Awang, text 66-69 scans introduction

Text 66-69 of the Collection Awang (ab66-69 for short) originates from So mang, the Rgyalrong principality centered on present day Suo mo Township in Maerkang County, Aba Prefecture

The manuscript contains four texts. Ab66 is a speech used at the occasion of a wine offering or a toast. Text 67 contains a well-wishing speech, often used at the conclusion of important publicly performed rituals, before the audience disperses. Ab68 gives a speech pronounced at the presentation of a letter or document. Ab69 is a history of So mang principality.

Professor Awang collected ab66-69 in the 1980s. The manuscript was typed into the computer and scanned in Chengdu in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalrong.latse.org

Collection Awang, text 82 scans introduction

Text 82 of the Collection Awang (ab82 for short) originates from the Rgyalrong principality of Tam bha, centered on present day Dang ba Township in Maerkang County, Aba Prefecture. The text contains origin myths about the creation of the world and the order of its beings.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

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obytong texts 10 66-68

negotiating texts re 66-68

ଓଢ଼ିଆ ଶ୍ରୀମଦ୍ଭଗବତ୍ ଗୀତା ଶ୍ରୀକୃଷ୍ଣାଚାର୍ଯ୍ୟ
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॥ ॐ नमो भगवते वासुदेवाय ॥ उपनिषद्वाक्यं
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॥ ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रोत्तमांश्चरित्वात्मनां च
 शूरांस्तपसविराजितान् ॥ १ ॥
 अर्जुन उवाच ॥ द्रुपदो वीर्यवान्
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सवः पाण्डुपुत्रो वीर्यवान् ॥ २ ॥
 भीमार्जुनसमाभ्युत्थानो
 द्रुपदश्चैव तस्य महाबाहो
 वीर्यवान् ॥ ३ ॥
 अर्जुन उवाच ॥ द्रुपद उवाच ॥
 कुरुक्षेत्रे समवेता युयुत्सवः
 पाण्डुपुत्रो वीर्यवान् ॥ ४ ॥
 भीमार्जुनसमाभ्युत्थानो
 द्रुपदश्चैव तस्य महाबाहो
 वीर्यवान् ॥ ५ ॥

[illegible]

[illegible]

Obyslong text no 76-68

५- तस्यैव यत्नोदितं यत्नोदितं यत्नोदितं यत्नोदितं
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 तस्यैव यत्नोदितं यत्नोदितं यत्नोदितं यत्नोदितं
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 तस्यैव यत्नोदितं यत्नोदितं यत्नोदितं यत्नोदितं
 तस्यैव यत्नोदितं यत्नोदितं यत्नोदितं यत्नोदितं

styubrong tats no. 46-68

॥ ॐ नमो भगवते वासुदेवाय ॥
अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
अहं कुरुक्षेत्रे भिक्षुं भवामि पाण्डव ॥
अस्मिन्निधौ धनुर्धरां विनोदयिष्यामि ॥
अथ कुरुक्षेत्रे भिक्षुं भवामि पाण्डव ॥
अस्मिन्निधौ धनुर्धरां विनोदयिष्यामि ॥
अथ कुरुक्षेत्रे भिक्षुं भवामि पाण्डव ॥
अस्मिन्निधौ धनुर्धरां विनोदयिष्यामि ॥
अथ कुरुक्षेत्रे भिक्षुं भवामि पाण्डव ॥
अस्मिन्निधौ धनुर्धरां विनोदयिष्यामि ॥
अथ कुरुक्षेत्रे भिक्षुं भवामि पाण्डव ॥
अस्मिन्निधौ धनुर्धरां विनोदयिष्यामि ॥

Text 70-71 of the Collection Awang (ab70-71 for short) is a manuscript from Suomo Township (in Maerkang County, Aba Prefecture). The manuscript contains two texts. Ab70 is a glossary of common words in Rgyalrong and Tibetan. The prestige of a speechmaker increased if he was able to sprinkle his speeches in appropriate places with literary Tibetan words and idioms. Speechmakers therefore kept glossaries such as ab70 with their volumes of generic speeches. The second text, ab71, contains a well-wishing or congratulatory speech. Such speeches were delivered by a speechmaker on behalf of his patron (a king or noble) at a happy occasion concerning a family somewhere in the domains, such as the birth of a child, the construction of a new house, etc.

Professor Awang collected the manuscript in 2001. It was typed into the computer and scanned in Chengdu in 2005. Each scan contains two pages, e.g. abs.70-71.3,4 contains the scan of manuscript pages three and four. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

Collection Awang, text 83 scans introduction

Text 83 of the Collection Awang (ab83 for short) originates from Suomo Township in Maerkang County (Aba Prefecture). The manuscript contains a speech used at the occasion of the performance of a lion dance. The lion dance introduced by the speech in ab83 was held as part of the A mye sgol gdung festival, the Rgyalrong New Year.

Professor Awang collected this manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. Because of the format of the original manuscript, the pages had to be scanned in right and left halves. This is reflected in the numbering of the scans: abs83 2a,3a contains the left half of pages two and three. The first page of the text (abs83 1a and abs83 1b) is visible on the bottom half of the scans. The top halves contain a page from an unrelated text. The numbers of the scans are coordinated with the page numbers of the typed version of the text, which is available at www.gyalrong-latse.org.

Handwritten text in a cursive script, likely a ledger or account book. The text is organized into columns and rows, with some entries appearing to be dates or numerical values. The handwriting is somewhat faded and the paper shows signs of age and wear.

(3)

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on a light-colored paper. The script is dense and fills the upper half of the page.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on a light-colored paper. The script is dense and fills the lower half of the page.

(4)

(5)

Handwritten text in a cursive script, likely a historical document. The text is written in a dark ink on a light-colored paper. The script is dense and fills most of the page.

Handwritten text in a cursive script, likely a historical document. The text is written in a dark ink on a light-colored paper. The script is dense and fills most of the page.

(6)

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on a light-colored paper. The script is dense and fills the upper half of the page.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on a light-colored paper. The script is dense and fills the lower half of the page.

The first of these is the fact that the
 system is not a simple one. It is a
 complex one, and it is not possible to
 describe it in a few words. It is a
 system of many parts, and it is not
 possible to describe it in a few words.

The following table shows the results of the experiments conducted on the effect of the concentration of the solution on the rate of reaction. The concentration of the solution was varied from 0.1 M to 0.5 M, and the rate of reaction was measured by the time taken for the reaction to complete. The results show that the rate of reaction increases with increasing concentration of the solution.

Handwritten text in two columns, likely a manuscript or ledger. The text is written in a cursive script, possibly from the 18th or 19th century. The left column contains approximately 10 lines of text, and the right column contains approximately 10 lines of text. The handwriting is somewhat faded and difficult to decipher.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on a light-colored background. The script is dense and flowing, with many ligatures and flourishes. The text is arranged in several lines, with some lines being more prominent than others. The overall appearance is that of a well-preserved but aged document.

Handwritten text in a cursive script, likely a historical document or letter. The text is written in a dark ink on a light-colored background. It appears to be a single paragraph of text, possibly a letter or a record. The script is highly stylized and difficult to decipher without specialized knowledge of the language or dialect.

Handwritten text in a cursive script, likely a historical document or letter. The text is written in a dark ink on a light-colored background. It appears to be a single paragraph of text, possibly a letter or a record. The script is highly stylized and difficult to decipher without specialized knowledge of the language or dialect.

Handwritten text in a cursive script, likely a historical document or letter. The text is written in a dark ink on a light-colored paper. The script is dense and flowing, with many ligatures and flourishes. The text is arranged in several lines, filling most of the page.

Handwritten text in a cursive script, likely a historical document or letter. The text is written in a dark ink on a light-colored paper. The script is dense and flowing, with many ligatures and flourishes. The text is arranged in several lines, filling most of the page.

Handwritten text in a cursive script, likely a letter or document, written on a piece of paper with a dark border. The text is written in a dark ink and is somewhat faded. The script is a cursive style, possibly from the 18th or 19th century. The text is written in a single line across the top of the page. The paper is aged and shows some wear and tear, including a small tear in the bottom left corner.

Collection Awang, text 76 scans introduction

Text 76 of the Collection Awang (ab76 for short) originates from Suomo Township (in Maerkang County, Aba Prefecture). The text contains a speech used on the occasion of the feast day of Padma 'byung gnas, which is on the 18th day of the 7th month. The manuscript is incomplete.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org

Collection Awang, text 85a-d scans introduction

Text 85a-d of the Collection Awang (ab85a-d for short) is a manuscript from Xiaojin County in Aba Prefecture. It contains four speeches used at different points of a wedding ceremony

85a contains a speech recited during the toast at a wedding, it makes mention of local history.

85b is a speech used at the engagement ceremonies.

85c is a short speech to be narrated at a wine offering or toast.

85d contains a wedding speech used at the time of the bride's arrival at the groom's home.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.litse.org. Abs85 20 is an add-in, for use on either page 6 or 19 of ab85a-d. Page 21 is a double of page 19, so there is no scan of page 21. The last half of page 27 contains random notes. They appear on the scan, but are not included in the transcribed version of the text.

Handwritten text in a cursive script, likely a medieval manuscript. The text is written in a dark ink on a light-colored parchment or paper. The script is dense and flowing, with many ligatures and flourishes. The text is arranged in several lines, with some lines being longer than others. The overall appearance is that of a historical document, possibly a letter or a record.

Handwritten text in a cursive script, likely a medieval manuscript. The text is written in a dark ink on a light-colored parchment or paper. The script is dense and flowing, with many ligatures and flourishes. The text is arranged in several lines, with some lines being longer than others. The overall appearance is that of a historical document, possibly a letter or a record.

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[illegible][illegible]

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Collection Awang, text 79-80 scans introduction

Text 79-80 of the Collection Awang (ab79-80 for short) originates from Barwan Township in Maerkang County (Aba Prefecture). Text 79 gives the history or origin myths of the Rgyalrong principalities. Text 80 contains the story of the creation of the world and the ordering of its creatures.

Professor Awang collected the text in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

Collection Awang, text 86 scans introduction

Text 86 of the Collection Awang (ab86 for short) originates from Xiaojin County in Aba Prefecture. The text is a short well-wishing or congratulatory speech. It can be used for different occasions; frequently it is recited at weddings.

Professor Awang collected the manuscript in the 1980s. The text was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org



1870

1870

1870

白話

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 15 lines, with some lines being more densely written than others. The script is characteristic of early modern European cursive, possibly from the 16th or 17th century. The ink is dark, and the paper appears aged and slightly discolored. The text is written in a single column, with some lines starting with a large initial letter. The overall appearance is that of a formal or official document.

Handwritten text in Devanagari script, likely a manuscript or letter. The text is written in a cursive style and appears to be a continuous passage. The ink is dark, and the paper is aged and slightly discolored. The text is arranged in approximately 15 horizontal lines, with some variations in line length and spacing. The script is characteristic of 18th or 19th-century Indian writing.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 15 horizontal lines across the page. The script is dense and characteristic of older European cursive. The document appears to be a formal record or a legal document, given the structured nature of the lines and the use of some capital letters.

Handwritten text in a script, likely Urdu or Persian, arranged in approximately 15 horizontal lines. The text is highly faded and illegible due to the quality of the scan. The script appears to be a cursive style, possibly Nasta'liq or Shikasta. The lines are roughly horizontal and fill most of the page area.

[illegible]

Handwritten text in Devanagari script, consisting of approximately 15 lines. The text is written in a cursive style and appears to be a historical document or a letter. The ink is dark, and the paper shows signs of aging and discoloration.

[illegible]

Handwritten text in Devanagari script, likely a manuscript or letter. The text is arranged in approximately 15 lines, written in a cursive style. The ink is dark, and the paper appears aged and slightly discolored. The text is mostly illegible due to the quality of the scan and the cursive nature of the handwriting.

[illegible]

Handwritten text in Devanagari script, consisting of approximately 15 lines. The text is written in a cursive style and appears to be a list or a series of entries. The lines are separated by horizontal lines. The text is mostly illegible due to blurring, but some words are visible, such as "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण", "प्रमाण".

Handwritten text in Devanagari script, likely a religious or philosophical manuscript. The text is arranged in approximately 15 horizontal lines, though some are partially obscured or faded. The script is cursive and characteristic of older Indian manuscripts. The content appears to be a form of verse or a structured prose, possibly a prayer or a philosophical treatise. The text is written on aged, slightly discolored paper.

⑤

Handwritten text in a cursive script, likely Urdu or Persian, covering the main body of the page. The text is arranged in approximately 12 horizontal lines, with some variations in line length and spacing. The ink is dark and the script is fluid.

Handwritten text in Devanagari script, likely a manuscript or letter. The text is arranged in approximately 15 horizontal lines, though it is significantly faded and blurry. The script appears to be a historical form of Hindi or Urdu. The content is illegible due to the quality of the scan.

Handwritten text in a script, likely Indic, covering the main body of the page. The text is arranged in approximately 12 horizontal lines, with some variations in line length and spacing. The script appears to be a form of Devanagari or a related Indic script.

Handwritten text in Devanagari script, consisting of approximately 15 lines. The text is highly faded and illegible.

Handwritten text in Chinese characters, likely a manuscript or a page from a book. The text is arranged in horizontal lines across the page.

Handwritten text at the top of the page, likely a title or header.

Main body of handwritten text, consisting of approximately 15 lines of script.

Handwritten text in Devanagari script, consisting of approximately 12 lines. The text is written in a cursive style and is mostly illegible due to extreme blurring. It appears to be a continuous paragraph or a list of items.

Handwritten text in a cursive script, likely a letter or a page from a manuscript. The text is written in a fluid, connected style with some variations in ink density.

Handwritten text in a cursive script, continuing the previous block. The text is written in a fluid, connected style with some variations in ink density.

Handwritten text in Devanagari script, likely a manuscript or letter. The text is written in a cursive style and spans approximately 15 lines. The content is mostly illegible due to the image quality, but some words are discernible, such as "महाराज" (Maharaja) and "दुःख" (Dukha).

[illegible]

Collection Awang, text 82 scans introduction

Text 82 of the Collection Awang (ab82 for short) originates from the Rgyalrong principality of Tam bha, centered on present day Dang ba Township in Maerkang County, Aba Prefecture. The text contains origin myths about the creation of the world and the order of its beings.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

Collection Awang, text 87 scans introduction

Text 87 of the Collection Awang originates from Xiaojin County (Aba Prefecture). The manuscript begins with a short speech to be used at the food and wine offering for A mye skal dung at the time of Rgyalrong New Year. Following this speech there are short generic passages that the speechmaker can insert in his speeches at appropriate points

Professor Awang collected the manuscript in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005

The manuscript is damaged in several places, rendering some words and clauses illegible. Occasionally a word or phrase is missing. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

Handwritten text in Devanagari script, likely a manuscript or ledger. The text is arranged in approximately 12 horizontal lines. The script is somewhat faded and the ink is dark. The content appears to be a list or a series of entries, possibly related to a historical record or a financial document. The text is written in a cursive style, typical of older Indian manuscripts.

Handwritten text at the bottom of the page, possibly a signature or a concluding statement. It is written in the same Devanagari script as the main body of text.

Handwritten text at the top of the page, likely a title or header in a South Asian script.

Main body of handwritten text, consisting of approximately 12 lines of script.

Copyrang list 4 p 1, 2

Handwritten text, likely bleed-through from the reverse side of the page. The text is illegible due to blurring and bleed-through.

Handwritten text in Devanagari script, likely a header or title section.

Main body of handwritten text in Devanagari script, consisting of approximately 12 lines.

Vertical handwritten text on the right margin.

Handwritten text in a script, likely Tamil, covering the main body of the page. The text is arranged in approximately 12 horizontal lines, though some characters are faint and difficult to decipher. It appears to be a continuous passage of prose or a list of items.

Handwritten text at the bottom of the page, possibly a signature, date, or a concluding note. It is less legible than the main body of text.

Handwritten text in Devanagari script, likely a title or header.

Main body of handwritten text in Devanagari script, consisting of approximately 12 lines.

Vertical text on the right margin, possibly a library stamp or reference number.

[Faint handwritten text in Devanagari script]

செவ்வாய்க்கிழமை 11-12-1944

புதுச்சேரி - சென்னை ரயில்வே ஸ்டேஷன்

201. சென்னை ரயில்வே ஸ்டேஷன்

சென்னை ரயில்வே ஸ்டேஷன்

சென்னை ரயில்வே ஸ்டேஷன்

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சென்னை ரயில்வே ஸ்டேஷன்

சென்னை ரயில்வே ஸ்டேஷன்

சென்னை ரயில்வே ஸ்டேஷன்

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சென்னை ரயில்வே ஸ்டேஷன்

சென்னை ரயில்வே ஸ்டேஷன்

Handwritten text at the top of the page, possibly a title or header.

7

Handwritten text in the upper middle section.

Handwritten text in the middle section.

Handwritten text in the lower middle section.

10

Handwritten text at the bottom right of the page.

Collection Awang, text 83 scans introduction

Text 83 of the Collection Awang (ab83 for short) originates from Suomo Township in Maerkang County (Aba Prefecture). The manuscript contains a speech used at the occasion of the performance of a lion dance. The lion dance introduced by the speech in ab83 was held as part of the A mye sgol gdung festival, the Rgyalrong New Year.

Professor Awang collected this manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. Because of the format of the original manuscript, the pages had to be scanned in right and left halves. This is reflected in the numbering of the scans: abs83.2a,3a contains the left half of pages two and three. The first page of the text (abs83.1a and abs83.1b) is visible on the bottom half of the scans. The top halves contain a page from an unrelated text. The numbers of the scans are coordinated with the page numbers of the typed version of the text, which is available at www.gyalrong-latse.org.

Collection Awang, text 88-89 scans introduction

Text 88-89 of the Collection Awang (ab88-89 for short) originates from Xiaojin County (Aba Prefecture). The first text in the manuscript contains an etiquette speech in a standard format, used on the occasion of two people meeting each other after a period of several months or years. The text turns into a history. The second text is a history of Btsan lha (in present day Xiaojin County).

Professor Awang collected the manuscript in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005. Ab88-89 is damaged in several places, rendering parts of the text illegible. The last line of page 2 is missing due to a mistake in photocopying.

The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org.

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بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لاه
بغيره

بسم الله الرحمن الرحيم

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الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لاه
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Handwritten text in a cursive script, likely Urdu or Persian, covering the upper half of the page. The text is arranged in several lines, with some words appearing to be in parentheses or as part of a list.

Handwritten text in a cursive script, likely Urdu or Persian, covering the lower half of the page. The text continues from the upper section, with some lines appearing to be separate entries or paragraphs.

Spelling and Grammar - Primary 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12

(1)

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Collection Awang, text 85a-d scans introduction

Text 85a-d of the Collection Awang (ab85a-d for short) is a manuscript from Xiaojin County in Aba Prefecture. It contains four speeches used at different points of a wedding ceremony

85a contains a speech recited during the toast at a wedding; it makes mention of local history.

85b is a speech used at the engagement ceremonies.

85c is a short speech to be narrated at a wine offering or toast.

85d contains a wedding speech used at the time of the bride's arrival at the groom's home.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.litse.org. Abs85 20 is an add-in, for use on either page 6 or 19 of ab85a-d. Page 21 is a double of page 19, so there is no scan of page 21. The last half of page 27 contains random notes. They appear on the scan, but are not included in the transcribed version of the text.

Collection Awang, text 90 introduction

Text 90 of the Collection Awang (ab90 for short) originates from Xiaojin County (in Aba Prefecture). The manuscript contains a generic well-wishing or congratulatory speech

Professor Awang collected the text in the 1980s. The manuscript was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scan are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org .

51

ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

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ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

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ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

ಮುಖ್ಯವಾಗಿರುವ ವಿಷಯವು

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Handwritten text in Devanagari script, likely a manuscript or letter. The text is arranged in approximately 10 horizontal lines. The script is cursive and somewhat faded. The first line appears to be a salutation or address. The subsequent lines contain several lines of text, some of which are underlined. The text is written on aged, slightly discolored paper.

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[illegible]

১৯৩৫-৩৬ অর্থবছরী হিসাব নিকাশ

২০৩৫-৩৬ অর্থবছরী হিসাব নিকাশ

ਸ੍ਰੀ. ਪੁਸਤਕ. ਸਾਹਿਬਜ਼ਾਦੇ. ਜਗ. ਤੇਲਿਗੋ. ਬਦੀ. ਭੂਭ. ਤੇ. ਤੇਲਿਗੋ. ੧.

वि.प्र.पञ्चमि.दि.दि.
म.प्र.पञ्चमि.दि.दि.

[illegible]

(Faint handwritten notes at the bottom of the page)

၂၅၂။ န. ဦးစီးဌာန
 မြန်မာနိုင်ငံတော်

[illegible]

புராதனம். வி.பதி.மு.நி.

শ্রী. ১০৮৫ নং. ১০৮৫ নং. ১০৮৫ নং.

ਅੰਤਰਿ ਮਨੁ ਭਾਇ ਸ੍ਵੈ ਕੀਯੋ ਅਪਾਰਾਧੁ ॥

၁။ အထွေထွေအားဖြင့် အထွေထွေအားဖြင့်

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၇။ အထွေထွေအားဖြင့် အထွေထွေအားဖြင့်

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၁။ ပြည်သူများအားလုံးအတွက် အကျိုးရှိစေရန်

အစီအစဉ်များကို စတင်ပြင်ဆင်ခဲ့သည်။

၂။ ပြည်သူများအားလုံးအတွက် အကျိုးရှိစေရန်

အစီအစဉ်များကို စတင်ပြင်ဆင်ခဲ့သည်။

၃။ ပြည်သူများအားလုံးအတွက် အကျိုးရှိစေရန်

အစီအစဉ်များကို စတင်ပြင်ဆင်ခဲ့သည်။

၄။ ပြည်သူများအားလုံးအတွက် အကျိုးရှိစေရန်

အစီအစဉ်များကို စတင်ပြင်ဆင်ခဲ့သည်။

၅။ ပြည်သူများအားလုံးအတွက် အကျိုးရှိစေရန်

အစီအစဉ်များကို စတင်ပြင်ဆင်ခဲ့သည်။

၆။ ပြည်သူများအားလုံးအတွက် အကျိုးရှိစေရန်

၂၀၁၁ ခုနှစ်၊ ဇန်နဝါရီလ ၁ ရက်၊ နံနက် ၈ နာရီခန့်

အထူးကြီးကြပ်ရေးမှူးချုပ်၊ ပုသိမ်မြို့၊ မြန်မာနိုင်ငံတော်

သို့၊ အထူးကြီးကြပ်ရေးမှူးချုပ်၊ ရန်ကုန်မြို့၊ မြန်မာနိုင်ငံတော်

အထူးကြီးကြပ်ရေးမှူးချုပ်၊ မန္တလေးမြို့၊ မြန်မာနိုင်ငံတော်

အထူးကြီးကြပ်ရေးမှူးချုပ်၊ ဘုသိမ်မြို့၊ မြန်မာနိုင်ငံတော်

အထူးကြီးကြပ်ရေးမှူးချုပ်၊ မန္တလေးမြို့၊ မြန်မာနိုင်ငံတော်

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2. *Chlorophyll a* (Chl a) is the primary photosynthetic pigment in most plants and algae. It is a green pigment that absorbs light energy in the blue-violet and red-orange regions of the visible spectrum. Chl a is essential for the light-dependent reactions of photosynthesis, where it converts light energy into chemical energy.

... ..

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1. *Phragmites australis* (Cav.) Trin. ex Steud.
 2. *Scirpus americanus* (L.) Pers.

১. ১৯৩০ খ্রিঃ ১০/১১/৩০
 ২. ১৯৩০ খ্রিঃ ১০/১১/৩০
 ৩. ১৯৩০ খ্রিঃ ১০/১১/৩০

1. *Handwritten text in Devanagari script, likely a signature or name.*

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[Faint handwritten notes at the bottom of the page]

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[illegible]

၁။ အထွေထွေအကျဉ်းချုပ်

၂။ အကျိုးသက်ရောက်မှု

၁။ အထွေထွေအားဖြင့် မြန်မာနိုင်ငံ၏ အခြေခံဥပဒေနှင့် အညီ

၂။ အထွေထွေအားဖြင့် မြန်မာနိုင်ငံ၏ အခြေခံဥပဒေနှင့် အညီ

၃။ အထွေထွေအားဖြင့် မြန်မာနိုင်ငံ၏ အခြေခံဥပဒေနှင့် အညီ

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၅။ အထွေထွေအားဖြင့် မြန်မာနိုင်ငံ၏ အခြေခံဥပဒေနှင့် အညီ

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၇။ အထွေထွေအားဖြင့် မြန်မာနိုင်ငံ၏ အခြေခံဥပဒေနှင့် အညီ

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1. *Chrysomelidae* (Colorado potato beetle)

— Amphiprion lineatus Forst.

1. Introduction

၁၈၄၂ ခု၊ ဇူလိုင်လ ၁၀ ရက်၊ နံနက် ၈ နာရီ၊
 ၁၈၄၂ ခု၊ ဇူလိုင်လ ၁၀ ရက်၊ နံနက် ၈ နာရီ၊

3. 10. 1947. 10. 10. 1947.

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१. अथ भूतलस्य विस्तारः

२. अथ भूतलस्य विस्तारः

३. अथ भूतलस्य विस्तारः

४. अथ भूतलस्य विस्तारः

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९. अथ भूतलस्य विस्तारः

१०. अथ भूतलस्य विस्तारः

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५५

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Collection Awang, text 86 scans introduction

Text 86 of the Collection Awang (ab86 for short) originates from Xiaojin County in Aba Prefecture. The text is a short well-wishing or congratulatory speech. It can be used for different occasions; frequently it is recited at weddings.

Professor Awang collected the manuscript in the 1980s. The text was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org

Text 91a-g of the Collection Awang (ab91-97 for short) originates from Xiaojin County in Aba Prefecture. The manuscript contains seven texts most of which belong to the wedding cycle.

- | | |
|----|---|
| 91 | wedding speech, used when the bride arrives at the home of the bride groom |
| 92 | a speech for the increase of good fortune and prosperity |
| 93 | the “twelve congratulations” or wishes of good fortune and prosperity |
| 94 | speech for thwarting the “nine misfortunes” |
| 95 | speech about the perfect horse, used when the groom's party is about to set off to the bride's home |
| 96 | formal speech on the occasion of encountering a person after a long separation |
| 97 | a poem |

Professor Awang collected the text in the 1980's. It was transcribed and typed into its present format in Chengdu, in 2005. The original was scanned in 2008.

The numbers of the scans coordinate with the page numbers of the transcribed text, which is available at www.gyalronglatse.org

In scanning and transcribing we encountered a problem with the sequence of the pages. Page three of the manuscript, according to Professor Awang, really belongs to text 96, and should thus be page 53. However, in the original this page was attached between pages two and four. We have kept it in the scans as page three.

1. *[Faint handwritten text]*

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الحمد لله الذي جعل القرآن
موسمًا من مواسم الحج

والمسلمون في كل سنة
يخرجون من بيوتهم

ليركبوا هذه القوافل العظيمة
التي هي القوافل الحجازية

ويعبرون بها من بلادهم
إلى بلاد الله عز وجل

Collection Awang, text 87 scans introduction

Text 87 of the Collection Awang originates from Xiaojin County (Aba Prefecture). The manuscript begins with a short speech to be used at the food and wine offering for A mye skal dung at the time of Rgyalrong New Year. Following this speech there are short generic passages that the speechmaker can insert in his speeches at appropriate points.

Professor Awang collected the manuscript in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005.

The manuscript is damaged in several places, rendering some words and clauses illegible. Occasionally a word or phrase is missing. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalronglatse.org

Collection Awang, text 128 scans introduction

Text 128 of the Collection Awang (ab128 for short) originates from Suomo Township in Maerkang County (Aba Prefecture). It contains a large collection of songs used in traditional circle dances

Professor Awang collected the text in the 1980s. It was transcribed and typed into its present format in Chengdu, in 2005

The manuscript is not complete. Both the beginning and the end are missing, and probably a number of pages from the middle section as well. Each paragraph marker indicates the beginning of a new song. In some places the text is unclear or illegible, since the manuscript was damaged by bugs

Ab 128 was scanned in 2008. The numbers of the scans coordinate with the page numbers of the transcribed text which is available at www.gyalrong-latse.org

செவ்வாய்க்கிழமை

செவ்வாய்க்கிழமை

செவ்வாய்க்கிழமை

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செவ்வாய்க்கிழமை

၁၈၈၇ ခု

အရှင်ဘုရားအား ဝမ်းသာစွာ ကျန်းမာစေရန်

အလှူငွေ နှစ်ထောင် ပေးအပ်ပါရန်

အမိန့်ကြော်ငြာပါသည်။

အလှူငွေကို အလှူခံရသူတို့အား

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

အလှူခံရသူတို့အား အလှူငွေကို

برای حفظ و تدوین این کتاب

در سال ۱۳۰۲

در شهر تهران

تألیف

محقق

محقق

تألیف

محقق

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சென்னை

சென்னை, தமிழ்நாடு, இந்தியா

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Handwritten text in Devanagari script, continuing the narrative or list.

Handwritten text in Devanagari script, likely a title or heading.

Handwritten text in Devanagari script, possibly a date or reference.

Handwritten text in Devanagari script, possibly a name or subject.

Handwritten text in Devanagari script, possibly a name or subject.

Handwritten text in Devanagari script, possibly a name or subject.

Handwritten text in Devanagari script, possibly a name or subject.

Handwritten text in Devanagari script, possibly a name or subject.

Collection Awang, text 88-89 scans introduction

Text 88-89 of the Collection Awang (ab88-89 for short) originates from Xiaojin County (Aba Prefecture). The first text in the manuscript contains an etiquette speech in a standard format, used on the occasion of two people meeting each other after a period of several months or years. The text turns into a history. The second text is a history of Btsan lha (in present day Xiaojin County)

Professor Awang collected the manuscript in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005. Ab88-89 is damaged in several places, rendering parts of the text illegible. The last line of page 2 is missing due to a mistake in photocopying.

The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalronglatse.org .

Collection Awang, text 131-133 scans introduction

Text 131-133 of the Collection Awang originates from Xiaojin County (in Aba Prefecture). The manuscript contains three texts. Ab131 is a speech made by a speechmaker on behalf of a patron who has sponsored an important ritual, at the time when gifts are presented to the monk body that performed the ritual. Text ab132 is a speech used at the opening of a new jar of wine, usually during harvest, when small groups of laborers help each other bring in their harvest. Ab133 is one of a collection of speeches used during wedding ceremonies. The manuscript is not complete.

Professor Awang collected the manuscript in the 1980s. It was typed and scanned into the computer in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version, which can be found at www.gyalronglatse.org

[illegible]

[illegible]

[The text in this block is extremely faint and illegible.]

...
...
...
...
...
...
...
...

[illegible]

ab 88 89s0007 .1653x2330x24b tiff

Handwritten text in a script, likely Burmese, on a palm leaf manuscript. The text is arranged in approximately 10 horizontal lines across the leaf. The script is cursive and characteristic of traditional Burmese writing. The leaf itself is aged and shows some wear at the edges.

ab.88 89s0008 (1653x2330x24b tiff)

Handwritten text at the top of the page, possibly a title or header.

Main body of handwritten text, consisting of several lines of script in an old language.

[illegible]

संयुक्त राज्य अमेरिका के राष्ट्रपति के कार्यालय में

... ..

[illegible]

11. *विद्यार्थी - विद्यार्थी*

... 1944 ...

[illegible]

[Faint handwritten text at the bottom of the page]

[illegible]

ab 88 89s0014_1653x2330x24b tiff)

Handwritten text in a script, likely Devanagari, on a dark, textured background. The text is arranged in approximately 10 horizontal lines. The script is cursive and somewhat faded. The first line appears to start with a long horizontal stroke, possibly a separator or a specific character. The text continues with several lines of similar script, ending with a few more lines that are less distinct. The overall appearance is that of an old manuscript or a page from a historical document.

Handwritten text in a cursive script, likely a letter or document, covering the majority of the page. The text is written in a dark ink on a light-colored paper.

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

詞“到”（信）大

Collection Awang, text 90 introduction

Text 90 of the Collection Awang (ab90 for short) originates from Xiaojin County (in Aba Prefecture). The manuscript contains a generic well-wishing or congratulatory speech

Professor Awang collected the text in the 1980s. The manuscript was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scan are coordinated with the page numbers of the transcribed version of the text, which is available at www.gyalrong.latse.org .

Collection Awang, text 136-144 scans introduction

Text 136-144 of the Collection Awang (ab136-144 for short) originates from Xiaojin County (in Aba Prefecture). The manuscript contains nine texts

- ab136 a formalized etiquette text used when meeting a person after a long separation
- ab137 creation myths culminating in a history of Btsan lha Principality
- ab138 a short speech used during wedding ceremonies
- ab139 a well-wishing or congratulatory speech used at weddings
- ab140 a well-wishing or congratulatory speech used for nobility and high officials
- ab141 speech used on the occasion of the presentation of gifts to a monk body on behalf of a patron who has sponsored a ritual
- ab142 an etiquette text, similar to ab136
- ab143 history of Bye smad (one of the four districts of the Btsan lha Principality)
- ab144 a speech made at the presentation of first fruits or similar gifts to neighboring nobility or relatives

Professor Awang collected ab136-144 in the 1980s. The texts were transcribed and typed in its present format and scanned into the computer in Chengdu, in 2005.

The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalronglatse.org

10

BD 3089003 (100332300240 11111)



Handwritten text in Arabic script, likely a religious or historical document. The text is arranged in several lines, with some words appearing to be in a different script or dialect. The handwriting is cursive and somewhat faded.

Handwritten text in Arabic script, continuing from the top section. The text is arranged in several lines, with some words appearing to be in a different script or dialect. The handwriting is cursive and somewhat faded.

1871
The first of the year
was a very dry one
and the crops were
very poor.

The second of the year
was a very wet one
and the crops were
very good.

(THIS SIDE IS BLANK)

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Text 91a-g of the Collection Awang (ab91-97 for short) originates from Xiaojin County in Aba Prefecture. The manuscript contains seven texts most of which belong to the wedding cycle:

- | | |
|----|---|
| 91 | wedding speech, used when the bride arrives at the home of the bride groom |
| 92 | a speech for the increase of good fortune and prosperity |
| 93 | the “twelve congratulations” or wishes of good fortune and prosperity |
| 94 | speech for thwarting the “nine misfortunes” |
| 95 | speech about the perfect horse, used when the groom's party is about to set off to the bride's home |
| 96 | formal speech on the occasion of encountering a person after a long separation |
| 97 | a poem |

Professor Awang collected the text in the 1980's. It was transcribed and typed into its present format in Chengdu, in 2005. The original was scanned in 2008.

The numbers of the scans coordinate with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

In scanning and transcribing we encountered a problem with the sequence of the pages. Page three of the manuscript, according to Professor Awang, really belongs to text 96, and should thus be page 53. However, in the original this page was attached between pages two and four. We have kept it in the scans as page three.

Collection Awang, text 145 scans introduction

Text 145 of the Collection Awang (ab145 for short) originates from Xiaojin County (in Aba Prefecture). The text contains a speech introducing a lion dance. The lion dance was traditionally performed during the A mye sgo ldong festival, the Rgyalrong New Year

Professor Awang collected the manuscript in the 1980s. It was transcribed and typed in its present format, and then scanned into the computer, in Chengdu in 2005

The last page of the text (page nine in the transcriptions) was not available for photocopying at the time Professor Awang copied the page by handwriting. The numbers of the scans coordinate with the page numbers of the typed text in the Collection Awang, which is available at www.gyalrong.latse.org

॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे ॥ अर्जुन उवाच ॥
 द्रुपदमुनिर्वाक्यं ब्रूयान्मया श्रुतम् ॥
 कुरुक्षेत्रे भवत्युत्तमो युद्धमहात्मनः ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly stained paper. The script is dense and flowing, with many ligatures and flourishes. The text is arranged in several lines, with some lines starting with a large, ornate initial. The overall appearance is that of a historical record or a personal letter.

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ नमो भगवते वासुदेवाय ॥ ॥ श्रीगणेशाय नमः ॥

[illegible][illegible]

पुनः प्रारम्भः १९२३

[Faint handwritten text at the bottom of the page]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

[illegible]

Handwritten notes in Devanagari script, likely bleed-through from the reverse side of the page.

॥ ३ ॥

[illegible]

१३०

Handwritten text in a script, likely Indic, spanning the top of the page. The text is written in dark ink on aged, slightly stained paper.

Two pages
missing between
7 and 8

8/100

Handwritten text in a script, likely Indic, enclosed in a blue oval. The text appears to be a reference or a note related to the main text.

Main body of handwritten text in a script, likely Indic, covering the lower two-thirds of the page. The text is written in dark ink on aged, slightly stained paper. There are several lines of text, some of which are crossed out or corrected. A blue line connects the note on the left to a specific part of the main text.

॥ श्रीगणेशाय नमः ॥

[illegible]

ಮುಖ್ಯವಾಗಿ ಉಪಯುಕ್ತವಾದುದು. ಇದು ಉಪಯುಕ್ತವಾದುದು.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगणेशाय नमः ॥ श्रीविष्णवे नमः ॥
 श्रीशिवाय नमः ॥ श्रीब्रह्माय नमः ॥
 श्रीमहादेवाय नमः ॥ श्रीमहेश्वराय नमः ॥
 श्रीमहामायाय नमः ॥ श्रीमहामायाय नमः ॥
 श्रीमहामायाय नमः ॥ श्रीमहामायाय नमः ॥
 श्रीमहामायाय नमः ॥ श्रीमहामायाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

၁၈၂၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူပါသည်။

AB

၁၈၂၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူပါသည်။
မိမိတို့၏ နားထောင်မှုများကို အတိအကျ မသိရပါ။
၁၈၂၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူပါသည်။
၁၈၂၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူပါသည်။
၁၈၂၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူပါသည်။
၁၈၂၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူပါသည်။

အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။ ၃၂

အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။
အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။
အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။

အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။
အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။
အရှေ့မြောက်ဘက်ရှိလေသည်။ အထက်မြောက်ဘက်ရှိလေသည်။

၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
အောက်ပါအတိုင်း ဖြစ်ပွားခဲ့သည်။

၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်
၁၂၀၇ ခုနှစ်၊ ဇန်နဝါရီလလဆန်း ၁ ရက်၊ နံနက် ၅ နာရီခန့်တွင်

Aug 23

91.97.24
91.20

all the things that are in the world
are made of earth, water, air, and fire
and these four elements are the basis of all life
and all things that grow and live on the earth
are made of these four elements.

And the things that are in the world
are made of these four elements.

And the things that are in the world
are made of these four elements.

And the things that are in the world
are made of these four elements.

[illegible]

[Faint handwritten notes or signatures]

Handwritten text at the top of the page, possibly a title or header, in a cursive script.

Main body of handwritten text, consisting of several lines of cursive script, likely a letter or a document.

Handwritten text in a cursive script, likely a title or header, spanning the width of the page.

Main body of handwritten text in a cursive script, consisting of approximately seven lines of text.

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 श्रीकृष्णार्चनम् ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible][illegible][illegible]

ॐ नमो भगवते वासुदेवाय ॥

۵۲. در این کتاب و در این کتاب

[illegible]

॥ श्री गुरुदेव्यो नमः ॥
 अथ श्रीगणेशस्तोत्रम् ॥
 लज्जामृतं चक्षुष्यं त्रिभुवनं विधातुम्
 शिवशक्तिं प्रसादयन्ति तस्मात्पूजयेत् ॥
 अथ श्रीविष्णुस्तोत्रम् ॥
 अथाष्टादशनामकं श्रीनारायणस्तोत्रम् ॥
 अथ श्रीब्रह्मस्तोत्रम् ॥
 अथ श्रीशिवस्तोत्रम् ॥

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
सर्वभूतहितं कुरु ॥ सर्वदुःखहर्त्रं ॥
सर्वपापहर्त्रं ॥ सर्वकलहहर्त्रं ॥
सर्ववैद्यं ॥ सर्वशरणं ॥ सर्वभूतेश्वरं ॥
सर्वभूतहितं कुरु ॥ सर्वदुःखहर्त्रं ॥
सर्वपापहर्त्रं ॥ सर्वकलहहर्त्रं ॥
सर्ववैद्यं ॥ सर्वशरणं ॥ सर्वभूतेश्वरं ॥

၁။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၂။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၃။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၄။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၅။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၆။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၇။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၈။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၉။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍
 ၁၀။ နတ်တို့၏ အသံကို နားထောင်၍ နတ်တို့၏ အသံကို နားထောင်၍

၁၂၇၁ ခုနှစ် ဇန်နဝါရီလ ၁၀ ရက်နေ့
အရှင်ဘုရားရှင်တော်တို့၏ နာမည်ကို
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍

အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
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အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍
အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍ အသိအမှတ်ပြု၍

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

Handwritten text in Devanagari script, likely a signature or name, appearing as a single line of cursive writing.

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

၁၅၅၅ ခုနှစ် ဇန်နဝါရီလ ၁၅ ရက်နေ့ ဝမ်းနည်းစွာ ကွယ်လွန်တော်မူသော အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

အဘိုးကြီး၏ နာမည်ကို ရေးသားခဲ့သည်။

[illegible]

Handwritten text at the top of the page, possibly a title or header, in a cursive script.

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Handwritten text at the top of the page, likely a title or header, in a cursive script.

Handwritten text in the top right corner, possibly a date or a reference.

Main body of handwritten text, consisting of several lines of cursive script. The text appears to be a continuous passage, possibly a letter or a record.

[illegible]

3. 10. 23

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीकृष्णाय नमः ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीकृष्णाय नमः ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीकृष्णाय नमः ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीकृष्णाय नमः ॥

Handwritten text at the top of the page, possibly a title or header, in a script that appears to be Tibetan or a related language.

Main body of handwritten text, consisting of several lines. The script is consistent with the header. The text is somewhat faded and difficult to read due to the quality of the scan.

Collection Awang, text 128 scans introduction

Text 128 of the Collection Awang (ab128 for short) originates from Suomo Township in Maerkang County (Aba Prefecture). It contains a large collection of songs used in traditional circle dances

Professor Awang collected the text in the 1980s. It was transcribed and typed into its present format in Chengdu, in 2005.

The manuscript is not complete. Both the beginning and the end are missing, and probably a number of pages from the middle section as well. Each paragraph marker indicates the beginning of a new song. In some places the text is unclear or illegible, since the manuscript was damaged by bugs.

Ab 128 was scanned in 2008. The numbers of the scans coordinate with the page numbers of the transcribed text which is available at www.gyalronglatse.org

| Manuscript | Text | Contents | Origin | Pages | Scan |
|------------|------|---|-------------|-------|------|
| ab1-4 | 1 | Speech for use at a <i>bsangs</i> or smoke offering | Tam bha | 43 | yes |
| | 2 | Wedding speech | | | |
| | 3 | Text concerning the main <i>gnas ri</i> of Tam bha | | | |
| | 4 | Overview of <i>gnas ri</i> | | | |
| ab5 | | Creation myths | Unknown | 25 | yes |
| ab6 | | Hearth speech in praise of A mye Sgo ldo | Tam bha | 19 | yes |
| ab7 | | Speech recited at the performance of a lion dance | Unknown | 1 | yes |
| ab8 | | Text of a gun dance song | Btsan lha | 1 | no |
| ab9 | | Hearth speech for the Rgyalrong New Year | Tam bha | 22 | yes |
| ab10 | | Creation myths | Tam bha | 8 | yes |
| ab11 | | Choreography of a lion dance | Tam bha | 7 | yes |
| ab12 | | Hearth speech for the Rgyalrong New Year | Rdzong 'gag | 19 | |
| ab13 | | Hearth speech for the Rgyalrong New Year | Cog rtse | 6 | no |
| ab14 | | Wedding speech | Khro skyabs | 7 | |
| ab15-18 | 15 | Speech recited on the occasion of the opening of a new wine jar | Tam bha | 30 | yes |
| | 16 | Collection of <i>snags</i> | | | |
| | 17 | History of A mye Sgo ldong | | | |
| | 18 | Well-wishing or congratulatory speech | | | |
| ab19 | | Opera Tshering Rnamdrug | Rdzong 'gag | 21 | no |
| ab20 | | | | 18 | yes |
| ab21 | | New Year's speech | Cog rtse | 5 | no |
| ab22 | | Text of praise for <i>gnas ri Kha ba rta 'dra</i> | Chu chen | 4 | no |
| ab23 | | New Year's speech | 'Bar khams | 4 | no |
| ab24 | | Etiquette text | Btsan lha | 4 | no |
| ab29 | | Well-wishing or congratulatory speech | 'Bar khams | 6 | yes |
| ab30 | | Speech for Guru Rinpoche's feast day | Rdzong 'gag | 30 | yes |
| ab31 | | Creation myths | Unknown | 29 | yes |
| ab32-36 | 32 | History of the Btsan lha royal lineage | Btsan lha | 36 | yes |
| | 33 | Collection of saying and prayers | | | |
| | 34 | Etiquette rules | | | |
| | 35 | Speech used at the occasion of a wine offering | | | |
| | 36 | Speech made at the conclusion of a | | | |

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ਪਾਇਲਾ ਸਾਪਾਇਲਾ ਜੀ

ਸਾਇਲਾ ਸਾਪਾਇਲਾ ਸਾਪਾਇਲਾ ਜੀ

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ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 गच्छति मन्त्रं प्रोक्तं नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
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[illegible]

[illegible]

(Faint handwritten text from another page)

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 श्रीकृष्णाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीकृष्णाय नमः ॥
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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

[illegible]

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 ၃။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။
 ၄။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။
 ၅။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။ ခုနစ်ဆယ် (မမာတ) ၁။

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

[illegible]

১০০০ টি পুস্তকাদি প্রদানের উদ্দেশ্যে
 ১১. ১০০০ টি পুস্তকাদি প্রদানের উদ্দেশ্যে
 ১২. ১০০০ টি পুস্তকাদি প্রদানের উদ্দেশ্যে
 ১৩. ১০০০ টি পুস্তকাদি প্রদানের উদ্দেশ্যে
 ১৪. ১০০০ টি পুস্তকাদি প্রদানের উদ্দেশ্যে
 ১৫. ১০০০ টি পুস্তকাদি প্রদানের উদ্দেশ্যে

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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[illegible]

[illegible]

[illegible]

Collection Awang, text 131-133 scans introduction

Text 131-133 of the Collection Awang originates from Xiaojin County (in Aba Prefecture). The manuscript contains three texts. Ab131 is a speech made by a speechmaker on behalf of a patron who has sponsored an important ritual, at the time when gifts are presented to the monk body that performed the ritual. Text ab132 is a speech used at the opening of a new jar of wine, usually during harvest, when small groups of laborers help each other bring in their harvest. Ab133 is one of a collection of speeches used during wedding ceremonies. The manuscript is not complete.

Professor Awang collected the manuscript in the 1980s. It was typed and scanned into the computer in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version, which can be found at www.gyalronglatse.org

| | | | | | |
|---------|----|--|-------------|-----|-----|
| | | ritual to explain the aims and merits of the ritual | | | |
| ab37 | | History of religion in the Rgyalrong area | Tam bha | 16 | yes |
| ab38-40 | 38 | Origin myths | Tam bha | 20 | yes |
| | 39 | History of the Tam bha <i>tusi</i> | | | |
| | 40 | Text of praise for various <i>gnas ri</i> | | | |
| ab41 | | Creation and origin myths | Tam bha | 15 | yes |
| ab42 | | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual | Tam bha | 12 | yes |
| ab43 | | A mye Sgo ldong | Khro skyabs | 12 | yes |
| ab44 | | A mye Sgo ldong | Khro skyabs | 12 | yes |
| ab45 | | Speech recited at the occasion of the opening of a new jar of wine | Khro skyabs | 12 | yes |
| ab46 | | History of A mye Sgo ldong | Kro skyabs | 20 | yes |
| ab47 | | New Year's speech | Rdzong 'gag | 5 | yes |
| ab48 | | Speech made at the conclusion of a ritual to explain the aims and merits of the ritual | Rdzong 'gag | 4 | yes |
| ab49 | | Speech recited at the occasion of the opening of a new jar of wine | Rdzong 'gag | 5 | yes |
| ab50 | | Speech recited at the occasion of the opening of a new jar of wine | Rdzong 'gag | 17 | yes |
| ab51 | | text of praise for Kha ba rta 'dra | Tam bha | 3 | yes |
| ab52 | | Overview of traditional festivals in the year | Tam bha | 6 | yes |
| ab53 | | Generic hearth speech for use at a food and drink offering | Tam bha | 10 | yes |
| ab54 | | Introductory speech used at the occasion of bestowing an initiation | Unknown | 24 | yes |
| ab55 | | Introductory speech used at the occasion of bestowing an initiation | Unknown | 4 | yes |
| ab56 | | Introduction to <i>gsangs sngags</i> teachings | Unknown | 26 | yes |
| ab57 | | Bilingual collection of aphorisms | Kyom kyo | 28 | no |
| ab58 | | letter of Mgon bo klu sgrub to a friend (bilingual) | Btsan lha | 12 | yes |
| ab59 | | <i>Sa skya 'i legs bshad</i> (bilingual) | Bstan lha | 177 | yes |
| ab60 | | bilingual grammatical treatise in Tibetan and Rgyalrong | Chu chen | 270 | yes |
| ab61-62 | 61 | Wedding speech | Btsan lha | 8 | yes |
| | 62 | Overview of auspicious days in the astrological calendar | | | |
| ab63-65 | 63 | Tibetan-Rgyalrong glossary | So mang | 23 | yes |

Wang

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ॐ सुबोधिनी प्रदत्ता बोधिनी विद्यायाः गुरुभ्यः नमः ॥

7/28

वसुधैव कुटुम्बकम् । वसुधैव कुटुम्बकम् । वसुधैव कुटुम्बकम् । वसुधैव कुटुम्बकम् । वसुधैव कुटुम्बकम् ।

ॐ नमो भगवते वासुदेवाय । श्रीकृष्णाय नमः ।

၁။ နတ်၊ သူ၊ မိမိတို့၏ အကျိုးကို စောင့်ရှောက်ပေးရန် ရှိသောကြောင့် ဤအခန်းတွင် နတ်၊ သူ၊ မိမိတို့၏ အကျိုးကို စောင့်ရှောက်ပေးရန် ရှိသောကြောင့်

ॐ नमो भगवते वासुदेवाय । श्रीकृष्णाय नमः ।

[illegible]

ॐ श्रीगणेशाय नमः । श्रीगणेशाय नमः । श्रीगणेशाय नमः ।

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय । श्रीकृष्णाय नमः ।

॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

[illegible]

अथ श्रीमद्भगवत्पञ्चविंशोऽध्यायः

१। नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be a form of Sanskrit or Hindi. The page shows signs of age and wear, with some ink bleed-through visible from the reverse side.

A large section of the page containing faint, mostly illegible handwritten text. It appears to be a continuation of the manuscript, possibly a list or a table of contents, but the characters are too faded to transcribe accurately. There are some horizontal lines that might be part of a table structure.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

नमो भगवते वासुदेवाय ॥
वासुदेवाय नमः ॥ २ ॥
नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥

नमो भगवते वासुदेवाय ॥ ३ ॥

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ॐ नमो भगवते वासुदेवाय ॥ २ ॥

ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

ॐ नमो भगवते वासुदेवाय ॥ ५ ॥

ॐ नमो भगवते वासुदेवाय ॥ ६ ॥

Collection Awang, text 136-144 scans introduction

Text 136-144 of the Collection Awang (ab136-144 for short) originates from Xiaojin County (in Aba Prefecture). The manuscript contains nine texts

- ab136 a formalized etiquette text used when meeting a person after a long separation
- ab137 creation myths culminating in a history of Btsan lha Principality
- ab138 a short speech used during wedding ceremonies
- ab139 a well-wishing or congratulatory speech used at weddings
- ab140 a well-wishing or congratulatory speech used for nobility and high officials
- ab141 speech used on the occasion of the presentation of gifts to a monk body on behalf of a patron who has sponsored a ritual
- ab142 an etiquette text, similar to ab136
- ab143 history of Bye smad (one of the four districts of the Btsan lha Principality)
- ab144 a speech made at the presentation of first fruits or similar gifts to neighboring nobility or relatives

Professor Awang collected ab136-144 in the 1980s. The texts were transcribed and typed in its present format and scanned into the computer in Chengdu, in 2005.

The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at www.gyalrong.latse.org

| | | | | | |
|---------|-----|--|-----------|----|-----|
| | 64 | History of the principality of So mang | | | |
| | 65 | Short history of the eighteen Rgyalrong principalities | | | |
| ab66-69 | 66 | Speech used at the occasion of a wine offering or toast | So mang | 31 | yes |
| | 67 | Well-wishing or congratulatory speech | | | |
| | 68 | Speech used on the occasion of the presentation of a letter or document to nobility or a high official | | | |
| | 69 | History of So mang principality | | | |
| ab70-71 | 70 | Tibetan-Rgyalrong glossary | So mang | 22 | yes |
| | 71 | Well-wishing or congratulatory speech | | | |
| ab76 | | Speech for the feast day of Guru Rinpoche | So mang | 30 | yes |
| ab77 | | Wedding speech | Btsan lha | 6 | no |
| ab78 | | Speech for the feast day of Guru Rinpoche | Btsan lha | 7 | no |
| ab79-80 | 79 | Origin myths for the Rgyalrong Principalities | Brag bar | 22 | yes |
| | 80 | Creation myths | | | |
| ab81 | | Hearth speech for the A mye Sgo ldong festival | Brag bar | 8 | no |
| ab82 | | Creation and origin myths | Tam bha | 8 | yes |
| ab83 | | Introductory speech for a lion dance | So mang | 5 | yes |
| ab85a-d | 85a | Toasting speech for a wedding | Btsan lha | 29 | yes |
| | 85b | Wedding speech | | | |
| | 85c | Speech used at the occasion of a wine offering or toast | | | |
| | 85d | Wedding speech | | | |
| ab86 | | Well-wishing or congratulatory speech | Btsan lha | 3 | yes |
| ab87 | | A mye skal dung speech and generic fragments of speeches | Btsan lha | 7 | yes |
| ab88-89 | 88 | Etiquette speech | Btsan lha | 15 | yes |
| | 89 | History of Btsan lha | | | |
| ab90 | | Well-wishing or congratulatory speech | Btsan lha | 16 | yes |
| ab91-97 | 91 | Wedding speech | Btsan lha | 60 | |
| | 92 | Speech for the increase of good fortune and prosperity | | | |
| | 93 | "twelve wishes of good fortune" | | | |
| | 94 | Speech for thwarting the "nine misfortunes" | | | |

1. *ਧੰਨਾ ਭੀਮਾ ਭੀਮਾ ਭੀਮਾ ਭੀਮਾ ਭੀਮਾ ਭੀਮਾ ਭੀਮਾ ਭੀਮਾ*

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ନିର୍ଦ୍ଦେଶନା: ଶୁଭାଶିଷ୍ୟ

ਪ੍ਰਾਚੀਨ ਸਿੰਘਾਂ ਦੇ ਪੁੱਤਰਾਂ ਦੀਆਂ ਖੋਜਾਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਪੁੱਤਰਾਂ ਦੀਆਂ ਖੋਜਾਂ

[illegible]

၁၉၃၈ ခု၊ မတ်လ ၂ ရက်၊ ကြာသပတေးနေ့၊
 အောက်ဖျားရွာ၊ ပဲခူးမြို့နယ်၊ ပဲခူးခရိုင်၊
 မြန်မာနိုင်ငံတော်
 သိပ္ပံနှင့် ဖွဲ့စည်းမှု ဝန်ကြီးဌာန
 စာအုပ်အမှတ် ၁၀၀၀

उपदिष्टे त्रिभिः पञ्चम्यान्तरात् । अत्रापि चतुर्विंशतिः ।

[illegible][illegible]

5. சுருத்தி. வினாக்கள் (அட்டை). விடைகள் (அட்டை). வினாக்கள் (அட்டை).

१/ ॐ नमो भगवते वासुदेवाय ।
 २/ इति श्रीभक्तियोगे श्रीनारायणाय नमः ।
 ३/ ॐ नमो भगवते वासुदेवाय ।
 ४/ ॐ नमो भगवते वासुदेवाय ।
 ५/ ॐ नमो भगवते वासुदेवाय ।
 ६/ ॐ नमो भगवते वासुदेवाय ।
 ७/ ॐ नमो भगवते वासुदेवाय ।
 ८/ ॐ नमो भगवते वासुदेवाय ।
 ९/ ॐ नमो भगवते वासुदेवाय ।
 १०/ ॐ नमो भगवते वासुदेवाय ।

၁၂၂ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။

၁၂၃ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။

၁၂၄ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။

၁၂၅ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။

၁၂၆ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။ ၁၂

၁၂၇ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။ ၁၃

၁၂၈ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။

၁၂၉ နှစ်အတွက် အကျိုးရှိသော အချက်အလက်များကို အောက်ဖော်ပြပါအတိုင်း ရေးသားခဲ့သည်။

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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1/ સાવિત્રીના પાત્ર ૧૧.૫૦.૧૨.૫૩. અક્ષયકાંતના પાત્ર ૧૨.૫૦.

સાવિત્રીના પાત્ર ૧૨.૫૦.૧૨.૫૩. અક્ષયકાંતના પાત્ર ૧૨.૫૦.

સાવિત્રીના પાત્ર ૧૨.૫૦.૧૨.૫૩. અક્ષયકાંતના પાત્ર ૧૨.૫૦.

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સાવિત્રીના પાત્ર ૧૨.૫૦.૧૨.૫૩. અક્ષયકાંતના પાત્ર ૧૨.૫૦.

સાવિત્રીના પાત્ર ૧૨.૫૦.૧૨.૫૩. અક્ષયકાંતના પાત્ર ૧૨.૫૦.

સાવિત્રીના પાત્ર ૧૨.૫૦.૧૨.૫૩. અક્ષયકાંતના પાત્ર ૧૨.૫૦.

13.

၁။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။
၂။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။
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၆။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။
၇။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။
၈။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။
၉။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။
၁၀။ အိမ်ထောင်ရေးကို အသိပညာဖြင့် စီမံကိန်းရန် လိုအပ်သည်။

[illegible]

၇။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရသေးဘဲ

သူမ၏အမည်ကို မသိရဘဲ အမည်ကို မသိရဘဲ အမည်ကို မသိရဘဲ

၈။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရဘဲ

၉။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရဘဲ

၁၀။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရဘဲ

၁၁။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရဘဲ

၁၂။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရဘဲ

၁၃။ သူမ၏အမည်ကို (သို့) အမည်ကို မသိရဘဲ

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(Handwritten signature)

ਅੰਤਰਿਕਸ਼ਿਕਾ ਅੰਤਰਿਕਸ਼ਿਕਾ ਅੰਤਰਿਕਸ਼ਿਕਾ ਅੰਤਰਿਕਸ਼ਿਕਾ ਅੰਤਰਿਕਸ਼ਿਕਾ

[illegible]

Submarine

১৮৮৫ খ্রিঃ ১৫/৫/১৮৮৫
 ১৮৮৫ খ্রিঃ ১৫/৫/১৮৮৫

1. 1911-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-10

၂. အုပ်ချုပ်ရေးအဖွဲ့အစည်း

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20.

၁။ အထွေထွေအားဖြင့် အောက်ပါ အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၂။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၃။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၄။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၅။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၆။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၇။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၈။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

၉။ အောက်ပါအတိုင်း အချက်များကို အသိပြုရန် အပ်နှံပါသည်။

မှတစ်ဆင့် ပြုပြင်ဆင်ခြင်မှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု

အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု

အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု

အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု

အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု 12

အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု 22

အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု၊ အသုံးပြုမှု 22

[illegible]

[illegible]

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...ရတနာတို့ကို... အနုပညာ... အနုပညာ... အနုပညာ...

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...အနုပညာ... အနုပညာ... အနုပညာ... အနုပညာ... 28.

...အနုပညာ... အနုပညာ... အနုပညာ... အနုပညာ...

...အနုပညာ... အနုပညာ... အနုပညာ... အနုပညာ...

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[illegible]

၁။ အထွေထွေအားဖြင့် မြန်မာနိုင်ငံတော်၏ အခြေခံဥပဒေနှင့် အညီ အမျိုးသားတို့၏ အခွင့်အရေးများကို ထိန်းသိမ်းပေးရန် အရေးကြီးသည်။

... ၁၈၅၄ ခုနှစ်၊ ဇူလိုင်လ ၁၅ ရက်နေ့၊ နေပြည်တော်၊ မြန်မာနိုင်ငံတော်၊ ဝန်ကြီးရုံး၊ ရန်ကုန်မြို့၊

[illegible]

1. பரந்திரவியாபகமான இனம் உருவாகி, இம் உருவம், பரந்திரவியாபகம்.

॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥

... ३०.

(Handwritten signature)

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[illegible]

॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ २ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

சி.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்
திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்
திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்

திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்
திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்

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திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்
திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்
திரு.வெள்ளையன் திரு.வெள்ளையன் திரு.வெள்ளையன்

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૧/ ગાંધીજી પદ્મવિભૂષણ સન્માનિત થયા હતા. ૩૦/૧૧/૨૦૧૯. ગાંધીજીના જન્મદિવસે.
 સર્વજન સંમતિથી જાહેરાત કરવામાં આવી છે. જેના અંતર્ગત ગાંધીજીના જન્મદિવસે
 ૫૫૫/૧૧/૨૦૧૯ના રોજ ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ૨૦
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ૩૮.
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે
 ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે ગાંધીજીના જન્મદિવસે

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११५२. श्रीमद्भागवतम्. अष्टमोऽध्यायः. ११५३.

[illegible][illegible]

ਅਧਿਆਪਕਾਂ ਦੀਆਂ ਸੇਵਾਵਾਂ - ਕੋਈ ਵੀ ਭ੍ਰਿਸ਼ ਨਹੀਂ ਹੋਣਾ 45.

४०. १. २. ३. ४. ५. ६. ७. ८. ९. १०. ११. १२. १३. १४. १५. १६. १७. १८. १९. २०. २१. २२. २३. २४. २५. २६. २७. २८. २९. ३०. ३१. ३२. ३३. ३४. ३५. ३६. ३७. ३८. ३९. ४०. ४१. ४२. ४३. ४४. ४५. ४६. ४७. ४८. ४९. ५०. ५१. ५२. ५३. ५४. ५५. ५६. ५७. ५८. ५९. ६०. ६१. ६२. ६३. ६४. ६५. ६६. ६७. ६८. ६९. ७०. ७१. ७२. ७३. ७४. ७५. ७६. ७७. ७८. ७९. ८०. ८१. ८२. ८३. ८४. ८५. ८६. ८७. ८८. ८९. ९०. ९१. ९२. ९३. ९४. ९५. ९६. ९७. ९८. ९९. १००.

[illegible]

[illegible]

Collection Awang, text 145 scans introduction

Text 145 of the Collection Awang (ab145 for short) originates from Xiaojin County (in Aba Prefecture). The text contains a speech introducing a lion dance. The lion dance was traditionally performed during the A mye sgo ldong festival, the Rgyalrong New Year.

Professor Awang collected the manuscript in the 1980s. It was transcribed and typed in its present format, and then scanned into the computer, in Chengdu in 2005.

The last page of the text (page nine in the transcriptions) was not available for photocopying at the time. Professor Awang copied the page by handwriting. The numbers of the scans coordinate with the page numbers of the typed text in the Collection Awang, which is available at www.gyalrong.latse.org

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|-----------|-----|---|-----------|----|-----|
| | 95 | Speech about the perfect horse | | | |
| | 96 | Etiquette speech | | | |
| | 97 | Short poem | | | |
| ab128 | | Collection of dance songs | So mang | 25 | |
| ab131-133 | 131 | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual | Btsan lha | 20 | yes |
| | 132 | Speech recited at the occasion of the opening of a new jar of wine | | | |
| | 133 | Wedding speech | | | |
| ab135 | | Collection of folk songs | Unknown | 20 | no |
| ab136-144 | 136 | Etiquette text | Btsan lha | 52 | yes |
| | 137 | Creation myths; history of Btsan lha | | | |
| | 138 | Wedding speech | | | |
| | 139 | Well-wishing or congratulatory speech | | | |
| | 140 | Well-wishing or congratulatory speech | | | |
| | 141 | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual | | | |
| | 142 | Etiquette text | | | |
| | 143 | History of Bye smad | | | |
| | 144 | a speech made at the presentation of first fruits or similar gifts to neighboring nobility or relatives | | | |
| ab145 | | Speech introducing a lion dance | Btsan lha | 9 | yes |

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